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CHURCH BUILDING.—VI.

Modern Ecclesiastical Architecture.

GOTHIC architecture arose, as we have seen, in the latter half of the twelfth century and spread rapidly all over Europe, superseding in one country after another the earlier styles, and exercising almost universal sway for over three hundred years. Religious and secular structures alike conformed to its laws; but its rule was gentle and accommodating; everywhere it adapted itself to the traditions, the requirements, and the varying tastes of each people. Hence the many varieties of the style to be met with in successive periods and in different countries. Of its countless products many have naturally disappeared in the course of time; others have left behind them noble and touching ruins; but a large number of them are still to be found scattered all over the British Isles and the continent of Europe, weather-worn mostly and decayed, but still erect, and rich with the memories of many ages. And among them some stand out more conspicuous and beautiful, and are justly reckoned among the noblest works of man. Italy, Spain, Germany, Belgium can point with pride to one at least, if not several, of such monuments, but they chiefly abound in France and in England. These two countries form together the favorite home, as it were, of Gothic architecture, and in each it displays features of peculiar beauty. Owing to a variety of causes, the English cathedrals are in a better state of preservation. They present, too, a more pictur-

esque effect, isolated, as they are, from all secular structures and set off by the venerable trees and well-kept lawns that commonly surround them. Again, their salient transepts and noble central tower give them a great picturesqueness of outline. Nor is the inside less striking. The open roofs of oak, elaborately carved and ornamented, and the stone vaulting, when used, are generally superior to anything one meets through Continental Europe, while the extraordinary length of the edifices imparts to them an effect of mystery which is particularly impressive.

France, on her side, can unquestionably claim superiority in other particulars. Her great Gothic churches are unequalled in the magnificence of their fronts, the elegance and richness of their pinnacles and flying buttresses, the elaborateness of their decorative sculptures. As he enters them, the visitor is at once struck with the airy height of their walls and roofs, lifting him up, as it were, with them above the earth, and at the same time the eye is lost in the graceful receding lines of the chevet or dazzled by the incomparable splendor of the stained-glass windows.

But in France, as well as in England and in the other countries in which it had prevailed, Gothic art gradually declined, and the degeneracy and decadence into which it had universally fallen in the latter part of the fifteenth century prepared the way for the total revolution which was about to follow—**The Classical Revival.** It came with the great upheaval which closed the mediæval era and opened that of modern history.

Modern architecture, like modern history, begins with the Renaissance and comes down to the present day. It arose as one of the most immediate consequences of that irresistible impulse which led men back at that period to the study of the past, and filled them with enthusiasm for all that belonged to classical antiquity. To think, to speak, to write like the ancient Greeks and Romans was the sole ambition of the philosopher, the orator, and the poet. To gather inspiration from the artistic creations that had escaped destruction soon became the supreme wish of the architect, as well as of the sculptor and the painter.

Thus architecture, which had been hitherto chiefly creative, now became principally imitative. The architect, instead of using freely the forms with which he was familiar and modifying them to any extent his taste might suggest, was solely concerned to ascertain what the ancients had done and to copy them as faithfully as the practical requirements of his work would allow. Such, at least, was the general spirit of the movement at its origin, though largely qualified, as we shall see, in its subsequent development.

As might be expected, Italy was the birthplace of the new architectural movement. It was there that the whole movement of the Renaissance originated, and the country itself offered conditions especially favorable to a new departure in the art of building. Gothic architecture had never cast deep roots in the soil, while something of the traditions of ancient art always lingered there. More than that, from north to south striking remains might be met, through that favored land, of ancient monuments well calculated to awaken curiosity and suggest imitation. Rome was especially rich in such architectural relics, and ultimately Rome became the great centre of the classical revival; but it is in Florence that it took its rise, and that even before the new literary movement had set in. Of the three great architects, Brunelleschi, Alberti, and Bramante, under whose guidance the transformation was accomplished in Italy, the two former were Florentines, and the third formed at their school.

The change consisted at the outset chiefly in the adoption of the old Roman methods of construction and decoration. Later on, in the heart of the sixteenth century, two architects of genius, Palladio and Vignola, enthusiastic admirers of all that appertained to Roman art, set the example in their numerous constructions of strict adherence to all its most minute rules, as laid down by Vitruvius, a writer of the Augustan period, whose work, *De Architectura*, has never ceased since its discovery to exercise the greatest influence on the practice of the art. In the following age its laws began to be applied less strictly. There was more of individual fancy, of caprice; more, too, of elaborate ornament than in the purer forms of

Greek and Roman architecture; a more ostensible display of the dexterity of the architect; in a word, a decline in the classical, similar to what had been witnessed earlier in Gothic art.

Thus brought back to life after so many centuries of total oblivion, the graceful forms of antiquity rapidly resumed their former supremacy and flourished for more than two hundred years. Through the whole Italian peninsula numberless churches, palaces, public monuments of all kinds sprung up, setting before the world models which the rest of Europe admired and imitated.

France was one of the first to yield to the seduction. Through most of the sixteenth century she borrowed from Italy her art and her artists. But the application was all her own. In the churches as well as in the palaces and municipal edifices of the period, the old forms still prevail, the classical element coming in chiefly as decorative. Hence, seen at a distance, they retain much of their mediæval picturesqueness, while examined in detail, they offer the most exquisite forms of classical art, thus giving the French Renaissance a charm all its own. Later on, in the seventeenth century, France, like Italy, became more strictly classical and imitative, and once again in the following age she adopted and exaggerated the evil examples which were set by the Italians and gave birth to the rococo style, which flourished in the degenerate times of Louis XV, but chiefly in the decorations, for happily little of it is found in the architectural part of churches.

Spain was not slow to follow the example of France. Right through the sixteenth century she was the leading country of Christendom, and her religious spirit as well as her boundless resources may still be seen in the magnificent churches raised by her during that and the following age, at home and in her distant colonies. Like France, she long retained many of the mediæval forms in combination with classical details, in particular the two noble towers at either side of the main entrance, to which she has happily remained faithful down to the present day.

England was much slower to move. The chill of Protestantism had come upon her; and, just as in Germany, it had proved fatal to all religious art. While noble and beautiful structures

were springing up in every Catholic land, Germany and England remained barren, and it is only at the close of the seventeenth century that the latter redeemed in some measure her long neglect by the construction of St. Paul's, which, in its external aspect, is unquestionably one of the most beautiful edifices of modern ages. Since then no great religious edifice has been raised in the classical style within the vast extent of the British Empire. But once the movement originated, whatever was built conformed to the canons of ancient Rome, as they were understood at the time.

Thus then once more a universal change had come over the religious architecture of Europe. Some, it is true, of the methods and aspects of the Gothic remained; but the most characteristic feature of all, that which met the eye in every part of a Gothic building,—the pointed arch,—was completely swept away; the infinite variety of Gothic sculptural decorations was superseded by the stiff and stately ornaments of Roman art, and, with the solitary exception of Spain and England, the beautiful towers and spires of past ages ceased to form a part even of the most important religious structures. But in their stead arose a new feature which went far to compensate for their loss—the dome, in all its majesty and beauty. The dome is the noblest and most striking feature of modern architecture. Its impressive size and graceful form at once attract the eye. The dome of St. Peter's, the first and greatest of all (that of Florence belongs to the previous era), having once set the fashion, it was followed everywhere, so that a dome seemed to be the necessary appendage of every great religious edifice. Italy, Spain, France, Germany, and Russia introduced it into their finest structures. England alone (with the solitary exception of St. Paul's) showed it no favor; but in the New World it stands forth as one of the most conspicuous features of religious and secular architecture alike, rearing its majestic form over sacred shrine and legislative hall through the length and breadth of this vast continent, and adding dignity and beauty to every edifice it crowns. Yet because it is not a strictly classical feature, it has been voluntarily sacrificed by some of our modern architects, whose highest ambi-

tion is to reproduce the ancient Roman basilicas as they stood, and farther back the old temples of Pagan Greece.

But side by side with the cultivation of these archaic tastes, another phase of imitation has sprung up in our age, a return to the discarded and despised forms of mediæval architecture, so widespread and so abiding in its results that it well deserves a special mention.

The Gothic Revival.

The supremacy so rapidly won by classical architecture all over Europe had lasted for two hundred years, and each decade seemed to strengthen its hold on the civilized world. Each rule of Vitruvius was an article of æsthetic faith, a departure from any of them was a heresy in art. The principles and spirit of mediæval architecture were completely forgotten, and its products were spoken of with a mixture of pity and contempt as the crude essays of a barbarous age. Indeed the name of "Gothic" was given to them, not to express their real origin, but to indicate that they were outside all the laws of a refined taste.

Unhappily this universal condemnation was not a mere speculative judgment. It was acted upon practically wherever an opportunity offered, and such occasions were frequent. Many Gothic churches for instance—some of them very beautiful—had remained unfinished up to the time of the classical invasion. In one the front was wanting, in another the Lady chapel or some other important portion of the edifice. Here was a good chance, it was thought, to introduce at least some "redeeming features" where all the rest was supposed to be in bad taste; and so a façade, perfectly classical and, as a rule, utterly insignificant, was attached to the Gothic structure, or some other adjunct, equally up to date and out of place, was introduced among the surroundings of another style of art and of another age.

But this was only the commencement of the desecration. Not only were the new additions and decorations of the interior all in classical style, but the greatest pains were taken to

give a similar appearance to the whole edifice. The old Gothic columns were grooved to make them look like Doric or Corinthian. The choir and lateral chapels were filled with modern paintings, and, in order to light them up, the beautiful stained glass of former ages was removed from the windows. The windows themselves were sometimes filled in, and in their place was set up some sculptural work or some new picture. The very pavement of the floors was torn up, and the quaint devices and curious mediæval figures that covered them were cast out to make room for the alternating slabs of black and white marble, which in the classic period were considered the very perfection of flooring.

Thus proceeded the work of transformation. Had it continued another century or two, almost all trace of mediæval architecture would have disappeared. The great Gothic cathedrals themselves, which the present generation looks up to with so much pride and delight, after having stood the test of five hundred years and more, would have at length yielded to the universal law of decay, and over their ruins new monuments would have arisen. Several indeed already showed unmistakable signs of approaching subsidence, and it was only a choice of renovating or of removing them. The reaction came just in time to spare them from impending destruction.

The Gothic revival of the nineteenth century, like the classical revival of the fifteenth, was part of a general movement of men's minds, looking back appreciatively in one case to ancient Greece and Rome, in the other to the Middle Ages. In this age of ours, for the first time since the Renaissance, was anything like a genuine intelligent interest taken in the institutions, the genius, and the art of our mediæval forefathers. At its close it may be said that the civilized world has done justice to them all. The architecture in particular of that period has been studied, admired, imitated with as much ardor and enthusiasm as was lavished three hundred years before on the work of the ancients. The movement began this time in England. Instinctively conservative and rich in well-preserved Gothic monuments, the English people were slow to alter them. As late as the close of the

seventeenth century they completed them when unfinished, not in the style of the day, but as nearly as they knew how in the style of the monuments themselves; even when building in the classical style they still clung to the beautiful and characteristic mediæval feature of the steeple. Once started, the movement grew rapidly. A host of draughtsmen, architects, archæologists, and artists explored the neglected treasures of the land and gave the results to a people awakened to the love of all things mediæval by the popular writings of Sir Walter Scott. The man who did most to intensify the movement was Welby Pugin (1812–1852), the son of a French refugee, an embodiment of the gifts and the faults of his race, distinguished as an architect, a master of design, keenly alive to all the beauties of the Gothic, but extreme, intolerant, hating classical as intensely as he loved mediæval art, joining the Catholic Church because she was the church of the Middle Ages, and well-nigh losing the faith because Catholics were more slow than Protestants to take up his views and act upon them. By his writings and admirable drawings, by his strong personality, by the beautiful buildings he erected, he gave a most powerful impulse to the Gothic Renaissance in England. To John Ruskin it is almost equally indebted, though in other ways. Through their influence and that of their admirers a wonderful work has been accomplished through the length and breadth of the United Kingdom,—decayed monuments admirably restored; new and beautiful churches, Protestant and Catholic, erected; not a few even of the most important secular buildings raised in one or another of the old Gothic styles.

In **France** the movement was introduced chiefly by lovers of mediævalism and by literary men. Among the latter the name of Victor Hugo deserves to be mentioned first. By his poetry, his articles, and above all, by his famous romance of *Notre Dame de Paris*, he initiated his countless readers into the hidden beauties of Gothic, and awakened in them a genuine enthusiasm for the long-lost art. Simultaneously the great Montalambert became its prophet among Catholics, and in this way it soon won popularity among all classes. The Government itself, in

obedience to popular opinion, threw in its influence and its money, and the architects, though long opposed because their own training had been on strictly classical lines, at length yielded,—in fact had to yield to the popular taste, and set themselves to learn the principles and to practise the resuscitated forms of an art they had believed gone forever.

In **Belgium** and in **Germany** things followed a similar course. Private individuals, associations, governments vied with each other in preserving and repairing the ancient monuments of mediæval art, and in erecting new edifices in conformity with its laws. As regards Spain, little can be said, inasmuch as little was needed and little was done during the present century in the matter of renovating or building churches. As for Italy, when we remember that Gothic was never with her more than a foreign importation; that it was she that won back Europe to the architecture of ancient Rome; that she claims to possess the most numerous, the most varied and the noblest specimens of the renovated style; finally, that that style is really more in harmony with all her other conceptions of art,—it was easy to foresee that she would refuse to join in the movement followed by Northern Europe. As a fact she clings most closely to her traditions of classic art, and Gothic is for her to-day what it was for the rest of the world a hundred years ago,—something strange, striking, full of curious details, but in opposition with the canons of refined taste and incapable of awakening genuine enlightened admiration.

From all this it is easy to discern the sources from which this country gathered inspiration for the construction of her religious edifices. At the outset and for the first settlers art in church building was out of the question; only a shelter was thought of. But as circumstances improved, reverence for God led priests and people to aim at something more—to add, if possible, some sort of dignity, external and internal, to their places of worship. And then their thoughts went back to the distant homes they had come from; they remembered the churches in which they had received their earliest religious impressions, or the structures they had learned to contemplate

with awe, and their ambition naturally was to reproduce what could be reproduced of them in a foreign land. In this way the Frenchman, the Irishman, the Spaniard, the Italian, the German, imitated the architecture of their respective countries as far as they or those who did the work knew how. The Roman student, whatever his origin, came here usually with a strong bias in favor of the classic architecture he had learned to admire in the Eternal City. Often the choice depended on the only available architect, who was told to do what he could do best, or was allowed to carry out what he preferred to do. This is how it happens that in this country all the styles of Europe are represented, and that none so far has obtained, or is likely to obtain, the mastery. Most, indeed, of our best churches are Gothic; the finest of all, the cathedral of New York, is a noble specimen of the style. On the other hand, several of the older cathedrals, such as Baltimore, belong to the classical style, and two of the best, Philadelphia and Montreal, are a close imitation of St. Peter's.

It remains to be seen in which direction our preferences should go, or whether, in a new country and in presence of needs little felt by mediæval builders, there is not room for a new style of church architecture, and whether as a fact it is not positively growing up among us.

J. HOGAN.

Brighton, Mass.

SACRAMENTAL CAUSALITY.

Let a man so account of us as of ministers of Christ, and dispensers of the mysteries of God.—1 Cor. 4: 1.

IN his commentaries on the Fourth Book of the Sentences,[1] St. Thomas affirms that the sacraments of the New Law must be regarded as, in some true sense, causes of grace. He then proceeds to consider what manner of causality properly belongs to them. First, he distinguishes between the two modes of causation, which are known as the physical and the moral. He does not, it is true, use these terms. But his *non*

[1] Dist. 1. q. 1. a. 4.

quasi facientes aliquid in anima marks the moral mode of causation. Viewed as moral causes, the sacraments would themselves produce no supernatural effect in the soul, but merely serve as symbols and sure pledges of the supernatural effects wrought immediately by God Himself. This view is set aside as not conformable to the teaching of the Fathers, or in keeping with the dignity of the sacraments themselves. It would rob the sacraments of all real efficiency, making them mere tokens, and in no true sense causes of grace; and it would lower them to the level of the sacraments of the Old Law, so far as regards grace-conferring power.

The Saint, therefore, next sets himself to determine how and in what sense the sacraments are real causes of grace. He distinguishes two effects that they beget in the soul. One is *res et sacramentum*, which is either a spiritual character or some sort of spiritual adornment (*ornatus animae*) corresponding to it in the sacraments which do not imprint a character. The other is *res tantum*,—grace, to wit. Of the former effect the sacraments are efficient causes,—not principal, but instrumental. As instruments in the hands of God, they really produce in the soul a supernatural character, or some supernatural effect corresponding to it. Of grace itself, however, the sacraments are instrumental causes only in this sense, that the effect which they really help to produce in the soul is a disposition necessarily carrying grace with it, or, more correctly speaking, of necessity requiring the grant of grace on the part of God, provided no obstacle be put in the way by the one who receives the sacrament. This same view is again met with in later chapters of the same work,[2] and seems to be implied in *Quaest. disp. de potentia*.[3]

But when St. Thomas had reached the maturity of his powers, and put his hand to his last and greatest theological work, the immortal *Summa*, he seems to have outgrown the view of sacramental causality which found favor with him in his earlier years. Not that he abandoned it altogether. He improved on it rather, lifting it to a higher level, giving it a

[2] D. 5. q. 1. a. 3; D. 18. q. 1. a. 3.

[3] Q. 3. a. 4. ad. 8.

wider scope, and rendering it less liable to criticism. In his earlier works he insisted, as we have seen, that the sacraments are more than moral causes; that they are, in fact, real instruments by means of which God produces in the soul a supernatural effect. But he would not go so far as to say that they are instrumental causes of grace.[4] In the Summa, on the other hand, he boldly and categorically affirms that the sacraments are instrumental causes of grace itself.[5] In its earlier and crude form, the Saint's theory was that the sacraments do no more than produce in the soul a supernatural character, or something analogous to it, which is in the nature of a preamble to sanctifying grace. They are said to cause grace in that they cause something in which grace is, some way or other, bound up, on the well-known principle of the schoolmen, *Causa causae est causa causati.* In its later and mature form, his theory is that the sacraments immediately produce sanctifying grace itself, as well as a character, the former being their principal, the latter their secondary effect.[6]

In his treatise on the sacraments,[7] Father Billot, S.J., maintains that the theory as first put forward was held unchanged by St. Thomas to the end, and he maintains this mainly on the ground that the Saint makes no formal retraction of it in the Summa. But really there was nothing to retract. It was not a question of withdrawing a theory; it was a question rather of pushing it forward to its logical conclusion. It was not a change of view on the part of St. Thomas, but rather a growth and enlargement as a result of the deeper insight which came to him with the ripening years.

In his earlier writings, as in his latest and most perfect

[4] Ad ultimum autem effectum, quod est gratia, non pertingunt etiam instrumentaliter, nisi dispositive, in quantum hoc ad quod instrumentaliter effective pertingunt, est dispositio, quae est necessitas, quantum in se est, ad gratiae susceptionem. (D. 1. q. 1. a. 4. q. 1.)

[5] Et hoc modo sacramenta novae legis gratiam causant. Adhibentur enim ex divina ordinatione hominibus ad gratiam in eis causandam. (3a q. 62. a. 1.)

[6] Deinde considerandum est de effectu sacramentorum. Et primo de effectu eorum principali, qui est gratia. Secundo de effectu secundario, qui est character. 3a q. 62. ad. init.)

[7] *De Ecclesiae Sacramentis*, Romae, 1893, p. 70.

work, the theory which the Angelic Doctor consistently upholds is that the sacraments of the New Law are efficient instruments of grace, operating after the manner of physical causes. Their moral causality he, of course, admits, but it is, to him, short of enough. Grace must be wrought in the soul by the instrumentality of the sacraments. If they do not concur actively[8] in the production of grace, if they do not themselves produce some effect in the soul,[9] they cannot in any true sense at all be called causes of grace. They must therefore be held to concur actively as instruments in producing it. But how? By producing in the soul a supernatural disposition, which in its turn shall help to produce grace. They will thus be instrumental causes of grace, not immediate, but mediate. This was the view held by the Saint at first. But by the time he came to write the Summa, he saw that the theory was theologically defective, or, if not theologically defective, logically incomplete. For either this supernatural disposition, which the sacraments were instrumental in producing, was itself an instrumental cause of grace, or it was not. If the latter, then was the theory defective. The principle, *Causa causae est causa causati*, presupposes really efficient causality, and that which does not concur actively, even as an instrument moved by a principal agent, in producing an effect, is not an efficient cause at all. It were nothing short of a contradiction in terms to call it an efficient cause. If, then, the character or other supernatural disposition wrought in the soul by the instrumentality of the sacraments was not itself a real instrument of grace, the sacraments would not be true causes of grace, not even mediately. If, on the other hand, it was a real instrument of grace, the theory was not consistent in a logical point of view. Why this roundabout way of causing grace; or where was the sense of using two instruments, in succession, when one would do? For if the sacraments could produce a supernatural effect in the soul, which in its turn became an instrument of grace, they could as well produce grace itself. The whole difficulty in accepting what has

[8] "Aliquid operando." (3ª q. 62. a. 1.)

[9] "Causae quasi facientis aliquid in anima." (D. 1. q. 1. a. 4. q. 1.)

become known as the physical theory of sacramental causality lies in the seeming impossibility of physical things being at all instrumental in producing a spiritual and supernatural effect. Once grant that they are efficient causes of a character which is spiritual and supernatural, and the logic of the situation will lead you to look upon them as efficient causes of grace itself.

There were other considerations, too, which would move St. Thomas to revise the view he first put forward. The exigencies of the case made him at first assume the character to be itself productive of grace, for he held it as certain that grace is, in a real sense, effected by the sacraments.[10] But on going more deeply into the matter he found that the character is, after all, really not a factor in the production of grace, but only in the performance of certain acts relating to divine worship and the reception or administration of the sacraments[11] —acts which presuppose grace if they are to be fittingly performed, but do not of themselves produce it. Thus the sacraments would be efficient causes of the character, but not of grace. Again, the theory proved a lame one when applied to the sacraments that do not imprint a character. In Matrimony, Penance, and Extreme Unction, more especially in the last two, we can only guess what the *res et sacramentum* can be. It is an uncertain, shadowy thing, ill fitted to play the very important part of causal link between the outward sign and the inward grace. In the case of the Holy Eucharist, the theory as first propounded by the Saint breaks down altogether. For here the *res et sacramentum* is the Word made Flesh, present under the consecrated species—not a disposition in the soul which is a preamble to sacramental grace, but the very Author of all grace. Grant that the sacramental words "*effective instrumentaliter*" produce this *res et sacramentum*, and the argument seems to be *a fortiori* that they can in like manner produce sacramental grace.

It is interesting to trace the logical development of the theory of sacramental causality in the works of St. Thomas. By way of illustration I will make two corresponding citations.

[10] D. 1. q. a. 4. q. 1; 3a q. 62. a. 1.
[11] 3a q. 63. a. 4.

one from his commentary on the Fourth Book of the Sentences, the other from the Summa. In the former, treating of the efficacy of the sacraments, he puts to himself this objection:

In the Sacrament of the Altar bread is transubstantiated into the Body of Christ, and this cannot be done but by infinite power, which is not in the form of the sacrament. Therefore the virtue that is in the form does not effect transubstantiation, and neither do the other sacraments effect what they signify, for the same reason.[12]

He answers:

In transubstantiation, since there is a certain motion, so to say, or change, two things are to be considered,—the receding from one terminus, and the reaching another. Now the sacramental words are instrumental in the work of transubstantiation as regards the terminus *a quo*. But as regards the terminus *ad quem*, they are not instrumental, save in so far as they effect a disposition, as is the case in the other sacraments.

The same objection, but in another form, is thus put and answered in the Summa:[13]

Miraculous works are wrought by no created power, but solely by the uncreated power of God. Now the change of bread and wine into the Body and Blood of Christ is a work not less miraculous than the creation of the world, or even the formation of Christ's Body in the Virgin's womb, neither of which could be wrought by any created power. Therefore there is no created power in the aforesaid words to consecrate this sacrament.

Answer:

No creature can perform miraculous works as principal agent. But as instrumental cause a created thing can. Thus, the mere touch of Christ's hand healed the leper. And in this way Christ's words convert the bread into His Body. But in the conception of Christ, by which His Body was formed, it was not possible that any physical act of His should be instrumental in forming His Body. (The efficient cause, be it principal agent or instrument, must first exist before it can pro-

[12] D. 1. q. 1. a. 4. q. 1. 6.
[13] 3ª q. 78. a. 4. 2, ad 2*um*.

duce any effect.) In creation, again, there was no pre-existing material on which the operation of a created instrument could take effect: hence there is no parity.

Here there is change, but only in the sense that all growth involves change. Throughout, the theory is radically the same. But in the Summa, the Saint seems to have a firmer grasp of it, and a juster sense of its logical implications. The distinction between the terminus *a quo* and the terminus *ad quem*, which he made in the former answer to the objection, was more subtle than helpful. The effect produced in transubstantiation lies altogether in the terminus *ad quem*. If, then, the words of the form are not really instrumental in respect of this terminus, their instrumentality in the work of transubstantiation is merely nominal. It is evident that St. Thomas realized this by the time he came to deal with the point in his later work, for all distinction between terminus *a quo* and terminus *ad quem* vanishes here, and we have instead the straight statement that "Christ's words convert the bread into His Body." And that he holds them to be really productive of the terminus *ad quem*, is further shown by these words of St. Ambrose, which he makes his own:

If there is such efficacy in the word of the Lord Jesus as to make that which is not begin to be, how much more is it effective in changing what already is into something else?[14]

It is plain from the foregoing extracts that St. Thomas never conceived of the sacraments but as instrumental causes of the physical type. Had he regarded their instrumentality as of the moral order merely, he would have brushed aside as irrelevant the objection which he deals with there, on the ground that the virtue which produces an effect is not in the moral cause at all, but only in the physical agent or instrument.

St. Thomas teaches that it is from the form of words the material element in the sacrament has its virtue.[15] By its union with the matter the form constitutes the sensible sign

[14] *Ibid.*, "Sed contra est."

[15] Et quia virtus causandi est in rebus ex verbis significantibus, etc. (D. 1. q. 1. a. 3. ad 1*um*.

or sacrament, which is the instrumental cause of grace. Now it is through the operation proper to itself that the instrumental cause concurs with the principal agent in producing an effect.[16] As, therefore, the operation proper to a sign is to signify, it follows that it is by signifying the sacraments produce their effect. From this Father Billot infers[17] that the virtue which is in the sacraments, is not physical, but *intentional.* He seems to regard this *intentional* virtue as a something midway between the physical and the moral, which it may be conceded to be in the order of being, but not in the order of causation. Between the manner of causation proper to a physical cause and the manner of causation proper to a moral cause there can be no mean, for the two are contradictorily opposed. Anything that can at all be spoken of as a cause must act in one of two ways, either by producing or helping to produce an effect by its own virtue, or, on the other hand, by inducing another cause to produce it. St. Thomas means by *intentional* virtue the virtue peculiar to an instrument as distinguished from a principal agent, and implies that its efficiency is ever of the physical type. This will be quite plain from the following passage:

A principal agent acts according to the exigency of its form; consequently, the active virtue in it is a form or quality having a complete entity in nature. An instrument, on the other hand, acts as it is moved by another, and, consequently, there belongs to it a virtue proportioned to the motion. Now, motion is not a complete entity, but is a way to entity—something, as it were, midway between pure potentiality and pure act, as it is said in the Fifth Book of the *Physics.* Hence, the virtue of an instrument as such, that is to say, so far forth as it operates toward an effect which is beyond its own natural competency, is not a complete entity having a stable existence in nature, but a sort of incomplete entity, such as is the power that the air has of producing a change in the organ of sight, in so far as the air is an instrument moved by the external object of vision. Entities of this sort are wont to be called *intentions*, and bear some resemblance to the entity that is in the soul, which is an attenuated entity, as it is called in

[16] 3a q. 62. a. 1. ad 2*um.*
[17] *Op. cit.*, p. 116.

the Sixth Book of the *Metaphysics*. And since the sacraments produce a spiritual effect only as instrumental causes, spiritual virtue is in them, consequently, not as a stable, but as a sort of incomplete, entity.[18]

A cause of the moral type differs from a cause of the physical type in the manner of its causation. The latter has a productive, the former but a persuasive, power. If, however, we consider the effect produced, not the manner of causation, that may be called a moral cause, in a loose sense, which produces an effect of the moral order. Father Billot seems to regard the sacraments as moral causes in this objective sense. He holds that the effect they produce is only of the moral order —not grace itself, but a certain right and title to grace.[19] He holds, too, that this was the view of the Angelic Doctor. Now, this right and title to grace, in three of the sacraments, consists in the character, or is at least essentially bound up with it. And it is certain that the Saint regards the character, not as a moral, but as a physical entity, if we understand by physical here nothing material or of the natural order, but something real and spiritual, a supernatural though but instrumental virtue engrafted on the faculties of the soul, and belonging to the second species of quality.[20] It is equally certain that he held from the first the sacraments to be efficient causes of this character, not merely "*dispositive*," but "*effective instrumentaliter*."[21] Neither, then, as regards their mode of causation nor as regards the effect they are instrumental in producing, were the sacraments at any time viewed by St. Thomas as merely moral causes.

And yet it is as signs and by signifying that the sacraments must produce their effect. There are signs of the speculative order, which serve merely to convey the feelings and thoughts of the mind; and there are signs of the practical order, which effect what they signify. To this class of signs the sacraments belong. Are they, then, practical signs of grace itself? Do they, by signifying, produce grace in the soul?

[18] D. 1. q. 1. a. 4. q. 2.
[19] *Op. cit.*, pp. 55–58.
[20] 3a q. 63. a. 2.
[21] D. 1. q. 1. a. 4. q. 1.

Father Billot believes that they do not and cannot; because, he says, the effect produced by a sign can only be of the moral order, such as a right, title, jurisdiction, etc.; whereas grace, though supernatural, is an entity of the physical order.[22] He compares the sacramental sign to the words used by the Pope at a Consistory in appointing new bishops. The Pontifical words give jurisdiction, which is a moral entity.[23]

The comparison halts, and is quite misleading. In the first place, the word of the Pope, in the case given, is, after all, only the word of a man. It is, of course, effective in its way and as far as it goes. The Pope really conveys jurisdiction by word of mouth, and so any person who possesses ordinary jurisdiction can convey it. It is not, however, as an instrument but as principal agent that he conveys it, and he can therefore convey nothing which he does not himself possess. The word of the one who administers a sacrament, on the other hand, is not his own word, or the word of man, but the word of God. It is such, too, not only by institution, but by actual use. For not only have the sacraments been instituted immediately by God Himself, but it is God who, as principal agent, still uses them as His instruments to produce grace. The minister of the sacrament confers nothing of his own; he does but lend his hands and his voice to the Holy Ghost. His soul may be bare of sanctifying grace and saving faith, yet will the Holy Ghost use his voice and his hands to convey sanctifying grace and saving faith. *Quos enim baptizavit Joannes Baptista*, says St. Augustine, *Joannes baptizavit; quos autem baptizavit Judas, Christus baptizavit.*[24] By how much, therefore, the power of God exceeds the power of man, by so much does the sacramental word, which is the word of God, exceed in efficacy the word of man. The word of the Pope preconizing a bishop is the word of Christ's vicar—of a man clothed with supreme spiritual authority, but a man withal. The word of the Pope or of any other bishop, consecrating a bishop, is the word of Christ—the word of Omnipotence.

[22] *Op. cit.*, pp. 56, 57, 58.
[23] *Ibid.*
[24] Tract. v. in Joan. n. 18.

Again, words, as practical signs, convey, not ideas merely, but acts of the will and the executive power. Behests of the will are expressed in the imperative mood, enactments of the will in the indicative mood. Thus, a person in authority conveys a command by the word "Go," for instance; but he conveys part also of his own authority to issue commands by the words, "I hereby appoint you" to such or such an office, or, "I give you jurisdiction." Now, the will of God differs from the will of man, among other respects, in this, that it is not only efficient, but creative as well. Efficient, indeed, the will of man is, but only by way of effecting changes in things that already exist. It cannot produce anything absolutely new; it cannot create, for that is the prerogative of Omnipotence. The will of man thus presupposes being, goodness, power, right, jurisdiction, fitness, everything. It originates no new thing; it can only modify or transfer existing things. The will of God, on the other hand, presupposes nothing; but that which is not, it makes to be.

Let us now apply this to the matter in hand. The Pope, by some sensible sign of his will and power, appoints a bishop to a given see. That sensible sign embodies and carries into effect the enactment of his will. But it causes no real intrinsic change in the one who has received the appointment. It produces in him no new quality of the physical order, natural or supernatural. It enhances by not so much as one jot or tittle his goodness, his knowledge, his fitness for the office. It simply and solely confers jurisdiction, which is an attribute of the moral order. And even this it does in no sense originate, but only communicates as something first received from Him to whom "all power is given in heaven and on earth."[25] But let even a heretic or unbeliever pronounce the words of the baptismal form over the child that is born to-day, pouring on water the while with the intention of doing what the Church does, and the sacramental word, effecting at the moment what it signifies, cleanses the soul of that child from all stain of original sin, clothes it with the raiment of divine grace, and makes it co-heir with Christ of the Kingdom of Heaven.

[25] Matt. 28: 18.

It does this, not *per modum imperii*, but *per modum efficientiae*, declaring and at the same time giving effect to the will of the Almighty. And as the minister of the sacrament utters that word, not as principal agent conveying something of his own, but as the instrument of the *Creator Spiritus*, and operating after a physical manner, so the word which he utters operates after the manner of a physical instrument, and is productive of divine grace as being in very truth the word of Him by whom "all things were made" and without whom "was made nothing that was made."[26]

ALEX. MACDONALD, D.D.

St. Francis Xavier's College,
Antigonish, Nova Scotia.

LUKE DELMEGE: IDIOTA.[1]

X.—THE STRAYED REVELLER.

DOCTOR WILSON was in his study. He was engaged with a patient. So the faithful servitor told the few jaundiced patients, who were waiting below and striving under a rather sickly gas-jet to read *The Graphic* and *The Jester;* or mutually narrating each other's liver symptoms, and talking of the latest pharmaceutical wonder. Dr. Wilson's patient, or patients, were of a peculiar type; and he was searching diligently for one whom he failed to find. There they were—all yet discovered,—invisible to you or me; but plainly visible there in that dark chamber, under the tiny moon of light cast from a reflector. Unseen themselves, but agents of unseen powers for the destruction of human tissue, and therefore of human life, they swarmed under the microscope; and Wilson felt about as comfortable as in a powder magazine, or with a charge of dynamite beneath his feet. But he *would* find it—that—microbe of hydrophobia, which no man had yet discovered; he would find it and write a treatise on it, and then—*Sir* Athelstan Wilson!

"Come in!"

[26] Jo. 1 : 3.

[1] *Copyright*, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

"Mrs. Wilson would like to know, sir, whether you intend going to the theatre to-night."

"No!" sharp and laconic. Then—

"Send up those patients—let me see,—Mr. Carnegie."

Louis Wilson heard his father's decision, heard and rejoiced.

"I shall accompany you, mother."

"No, dear. I shall not go."

Louis Wilson regretted the decision deeply, but smiled.

Mrs. Wilson idolized her son. Louis Wilson despised his mother. Her worship disgusted and amazed him. His contempt intensified her idolatry. He played on her wretched feelings as on a shattered and shrieking instrument,—petted her, laughed at her, coaxed her, contemned her, made her furious with passion or maudlin with love, repelled her, as at a dinner party a few evenings before, when he hissed at her behind his cards: "Hold your tongue, and don't make a fool of yourself;" won her back by a lurid description of London revels, in which he played no inconsiderable part. Of his father he was somewhat afraid, probably because he had to look to him for ways and means. There had been one or two scenes by reason of certain debts that Louis had contracted; and the father, to relieve his feelings, used language somewhat stronger than is sanctioned by conventional usage. Louis regarded him coolly, told him such expressions were ungentlemanly, that he had never heard the like amongst the high elemental society in which he moved—in a word, made his father thoroughly ashamed of himself. But there are certain limits even to a doctor's finances; and Louis, once or twice, had to look elsewhere. This did not increase his filial affection, which now was blended with dread and hate, disgust and aversion.

"I think I shall have a cigar, then," said Louis to his mother. "I shall hardly return to supper."

"The Doctor won't like to see you absent, Louis," said his mother.

"'Tis his night at the Lodge," said Louis. "He won't miss me."

The last patient (all but the hydrophobic microbe, who positively refused to be diagnosed or to pay a fee) was dismissed;

the last guinea pocketed; the last entry made; and the Doctor, a wearied man, with a weight of care showing in gray hairs and puckered eyes, entered the drawing-room.

"Where's Louis?" he demanded peremptorily.

"Gone out for a cigar," said his wife.

"Confound that cub," said the father. "I believe he hates his home and despises us all."

"Now, really, Athelstan, you are unjust to the boy. You repel him, and, domesticated as he is, you drive him where he is better appreciated."

"Better appreciated?" echoed the Doctor, lifting his eyebrows.

"Yes, better appreciated," said the good mother. "You ignore the poor boy, and he is frightened of you. Yet I heard Lady Alfroth say the other day at the levée that that boy was a perfect Adonis. What's Adonis, Athelstan?"

"Adonis," said the doctor, "was an infamous puppy, who did not reflect much credit on his admirer, nor she on him. Does *she* make herself the Venus of Euploca or the Venus of Apelles, Bessie?"

"I don't know anything about them," said poor mamma. "But I do know that my boy is admired by the highest ladies of the land, and that you'll drive him to destruction."

"Humph! He is pretty far on the road already. Where's Barbara?"

"I don't know. Probably in some of the slums, with a basket on her arm and a poke bonnet, like those bold Salvation Army people."

"Barbara should be at home. Can it be possible that, with *her* domesticated tastes, you may be driving her to destruction?"

"I'm sure I do all in my power to bring her into decent society. I have had every kind of invitation for her—to balls and tennis parties; but the girl has low tastes, I regret to say—"

"Inherited from whom?"

"Not from me, certainly. You are constantly taunting me with being too fond of society."

"H'm! Look here, Bessie, let us compromise. Bring up your brother, the Canon, and I'll give a dinner. Who knows?—we may meet an 'eligible' for Barbara."

"She'd rather be kneeling at the feet of a friar," said Mrs. Wilson; but her heart jumped at the suggestion.

"Well, that is low enough," said the doctor; and he laughed at his little pun.

"Whom shall we ask?" said Mrs. Wilson.

"Oh! it makes no matter. The Canon will obliterate everybody. By the way, isn't there a big English preacher coming over here soon?"

"Yes," said Mrs. Wilson. Her plans were ripening to perfection. "He's a near relative to the Duke of B——."

"Bessie, the gods are smiling on thee. If ever you care for Heaven after you have the Duke's relative at your shoulder, I'm an apothecary. But, by Jove, won't there be fun? We'll pit the Canon against the celebrity; 'twill be worth a prize-fight in Arizona."

"What day shall we say?" asked Mrs. Wilson, who bore her husband's bantering by reason of her triumph.

"Any day you please, but immediately after the Horse Show. Calthrop is coming over, and I want to show him something worth remembering."

"That horrid fellow from Cambridge, who wrote about them germs and things?"

"Exactly. He is the leading germinologist of the day, except Weismann."

"Will he wear his apron—and—things? 'Twould be hardly right, you know, in the presence of the clergy."

"He will, then, and you'll see streaks of hell-fire, red and yellow, across his breast. Here goes for a cigar! If the cub enjoys a cigarette, why shouldn't the old bear enjoy a cigar?"

Mrs. Wilson was alone with her own thoughts and plans for a few minutes. Then a gentle step was heard on the stairs, and Barbara, looking pale and wearied, came in. She flung her hat on the sofa, tidied up her hair, and asked her mother might she have a cup of tea there in the drawing-room.

"I suppose you may," said her mother, peevishly. "Although I must say, Barbara, you would consult better for our respectability if you would conform more closely to the requirements of elegant society."

There spoke the Canon's sister. Barbara said nothing. After tea she drew over a chair, and, taking up a magazine, asked anxiously:

"Where is Louis, mother?"

"You care little about Louis or any of your family," answered Mrs. Wilson; "if you did, you would not avoid meeting those who might be of service to us, and affect the society of the low and disreputable city slums."

Barbara was rather accustomed to these monologues, and answered not at all. Mother should speak or go mad.

"Your father at last is meeting my wishes, and is about to entertain. Can you help me to form a list?"

"Certainly, mother," said Barbara. "Is it—I hope not—a ball?"

"No. That's some relief for you. He is about to invite some distinguished people to dinner to meet the Canon."

"Uncle?"

"Yes. You seem surprised."

"And what persons—what class are going to meet uncle?"

"Do you think father would ask any one that was not respectable?"

"Oh, no! But if I am to help you, I must know is it a medical, a clerical, or a legal dinner?"

"You are becoming sarcastic, Barbara,—a dangerous accomplishment for a young lady."

"Now, mother, let us not bandy words. Whom are you going to ask?"

"That is what I want to know. Mr. Calthrop is coming over."

Barbara laid down her pen, and looked in pained surprise at her mother.

"Then you can't ask any priest to meet *him*," said she.

"I would have you know," said Mrs. Wilson, angrily, "that my brother shall be the guest of the occasion. If he should be present, no other clergyman can object."

Barbara was silent.

"We shall ask Monsignor Dalton and Monsignor Williams. Can you think of any one else?"

"There is Father Elton, of —— street. He is a very distinguished man—"

"I am afraid it would hardly do to ask any one beneath his own dignity to meet my brother. There's a certain etiquette in these cases."

"But Father Elton is a Fellow of the Royal Society, and has frequently lunched at the Castle."

"Oh!" said Mrs. Wilson, with a gasp of surprise, "indeed! By all means put down Father Elton. I didn't know he was so distinguished. Then put down Sir Archibald Thompson, of the College of Science, and Algy Redvers, who admired you so much at the Denison's party, and—"

"Mother?"

"Well?"

"Will they come? It will be awkward if you get refusals."

"Barbara!" said Mrs. Wilson, in a faltering tone, "how dare you say such things! Will they come? I should say so."

"Mother, must this be?"

"It must, child," said mother, weeping silently, "but I wish it were over."

Dr. Wilson attended the meeting of Lodge No. 8, Moulton street, and was made happy thereby. He had long since learned and understood that it was only by diligent and servile attention to the plenipotentiaries who ruled the Lodges and the Castle, and, indeed, every other department in his country, that he could hope for advancement in his profession. True, he had an excellent and growing reputation, an excellent and growing and paying *clientèle;* for, after all, when you have a "liver," it makes very little difference even if it is Catholic boluses, ordered by Catholic doctors, that relieve you. This is sometimes controverted at the Lodges; and it is maintained that even bottles and pills should have the compass and square written or indented. But a certain residuum of desirable patients did trickle into the study of Dr. Wilson, and that residuum created an appetite for more. Then there were certain honors and emoluments that were absolutely in the gift of the Lodges; and these are desirable things, except to a certain class of fanatics,

who, like Oriental fakirs, prefer poverty and retirement. Sometimes, indeed, a "sop to Cerberus" is flung to Catholics, when the tables are too redundant, and there are no Protestant mouths to feed; and it is Christian and consoling to witness the intense and maudlin gratitude with which the morsels are received and wept over. But how did Dr. Wilson know that he would be there when the crumbs fell, or that some more audacious and hungry Papist might not snatch the coveted morsel? This is a matter admitting of no uncertainty. Brother Wilson, Lodge No. 8, cannot be overlooked.

The meeting was over—there is no use even for a novelist to imagine, much less describe, the Eleusinian mysteries—the night was moonlit, and Dr. Wilson strolled home leisurely. He was accosted at the corner of Denton street:

"Friend, I owe thee something, and I should wish to repay thee!"

"Oh! some other time, Mr. Pyne," said the doctor, recognizing a city magnate, one of the last remnants of the Quaker community, who are fast losing their characteristics and merging into mere Protestants.

"It is not money I owe thee, friend," said the Quaker; "I have paid thee all that was due; but I owe thee gratitude."

"A rare and unintelligible debt," thought the Doctor.

"I had a liver," continued the Quaker, "and I felt like the saintly man of old, who, when threatened by the Pagan magistrate—'I shall drag the liver out of thee,' answered with Christian gentleness, 'I wish to God you would.' Now, thou hast holpen me to bring that rebellious and ungodly member into better dispositions, and I am grateful to thee, and I should wish to repay thee."

There was a pause, the Doctor smiling at the Quaker's drollery.

"Thou hast a son?" said the latter, at length. The smile died from the Doctor's face.

"He is young and inexperienced, and he hath a fatal gift," continued the Quaker. "And there be a foolish woman, and clamorous, who sitteth on a seat in the high places of the city, and she saith, 'Whoso is simple, let him turn in hither.'

But he knoweth not that the dead are there, and that her guests are in the depths of hell."

"This is all pedantic and ambiguous, Pyne," said the Doctor, testily. "You mean something grave. Would it not be better to explain it fully?"

"Seeing is better than hearing," continued the Quaker, in his solemn way, "better even than faith. Come."

He called a cab, and the two drove in silence along winding streets and open thoroughfares, until they came to a fashionable suburb. Here the cab stopped, and the two gentlemen alighted. They moved rapidly along the smooth pavement and stood before a large mansion, whose hall and windows were unlighted, and over which hung the stillness of death.

"Whatever thou seest here," said the Quaker, "wilt thou promise to make neither sign nor sound of recognition? It is important."

"Yes, I promise," said the doctor, strangely perturbed.

They mounted the steps slowly. The bell tinkled, and a footman appeared.

"Are the guests assembled?" said the Quaker.

"Yes, sir," said the man, deferentially.

"And the banquet ready?"

"Yes, sir," replied the man.

"That will do. I shall find my own way."

He passed rapidly up the broad staircase, dimly lighted here and there by a colored lamp. The doctor followed. Their footsteps fell softly on the thick stair-carpet, and did not disturb the solemn silence. A few steps led off the main stairs. Here a door was opened; but a thick heavy *portière* hung down. The Quaker drew it gently aside, and they found themselves in a large dining-room, now fitted as a theatre; but all the lights burned low until but a faint twilight filled the room, save at the end, where a narrow stage was brilliantly lighted with electric lamps. Hence they stood and then sat unseen by the audience—a crowd of ladies and gentlemen, all in very much evening costume, and who besides were so interested by the stage-tableau that they could not hear the almost

noiseless entrance of the visitors. Nor did the visitors heed them; for their eyes were riveted on that same stage, where, clad in fawnskins, with a thyrsus in one hand and a winecup in the other, and apparently in an advanced state of intoxication, was Louis Wilson, in the capacity of the "Strayed Reveller." He sat, or rather reclined on a couch, softened by mosses and ferns; the fawnskin had slipped from his shoulder, which gleamed like marble; the dark curls hung low on his neck as he raised his face upward towards the enchantress of Cyprus—Circe. She was clothed in Greek costume, her hair filleted and knotted by circlets of gold and precious stones, and her feet quite bare. Near her stood Ulysses, grim and weather-beaten, his mariner's clothes rather tattered and sea-worn, and on his face was a look of gladness as of one who had escaped shipwreck, and yet as of one who had determined not to be taken in the toils of the enchantress. Circe was just repeating the words:

> Foolish boy! why tremblest thou?
> Thou lovest it, then, my wine?
> Wouldst more of it? See, how it glows
> Through the delicate flushed marble,
> The red creaming liquor,
> Strown with dark seeds!
> Drink, then! I chide thee not,
> Deny thee not the bowl.
> Come, stretch forth thy hand—then—so,
> Drink, drink again!

and Louis repeated:

> Thanks, gracious One!
> Ah, the sweet fumes again!
> More soft, ah me!
> More subtle-winding
> Than Pan's flute-music.
> Faint—faint! Ah, me!
> Again the sweet sleep.

"I wish to God he'd never wake out of it," hissed the Doctor. "I'd rather see him dead a million times than thus."

"Hush! hush!" said the Quaker. "Come out!"

"No, I'll see the damnable thing to the end," hissed the

Doctor. And they did. Then, with a sigh, the Doctor went out, followed by his friend.

"What's all this infernal business about?" said the Doctor. "What do they call this Devil's Drama?"

"Now, now, friend, thou art unreasonably excited," said the Quaker. "This is a harmless poem enough; written by a very excellent, good man; and now more or less degraded into what they call *Tableaux Classiques.* If thou wert to see thy excellent son as Perseus, rescuing that fair lady, Andromeda—"

"And who is that harridan?" said the Doctor.

"A most excellent wife and mother. Didst thou never hear of the beautiful Mrs. Wenham, wife of the *aide-de-camp* to Lord ——?"

"Certainly," said his companion. The Doctor softened a little under the magic of the name, though he felt his son's degradation keenly.

"And that old Silenus—who is he?"

"The reputable and pious Crawford, whose name stands behind six figures at the Exchange."

"The old ranting hypocrite! I thought he did nothing but cheat on the Exchange, and sing psalms with old toothless cats, and slander over their tea-tables!"

"Now, friend, thou art irritated, and therefore unjust. Even the godly and the pious must have legitimate recreation; and thou knowest the object is charitable."

"Indeed! I should be much surprised if my young cub ever did a charitable thing in his life."

"Oh, yes!" said the Quaker. "Thou shouldst not object. Is it not one of the tenets of thy own Church—the end justifies the means? And what can be more laudable than to wean away young baby Papists from their darkness and superstition and bring them into the sunlight of the Gospel freedom? Good-night, dear friend!"

And the kindly sarcastic Quaker went his way. Next morning the microbe patients had a little rest. There was a scene, a violent scene, in the Doctor's study, in which, for once, the Doctor's honest anger overwhelmed and subdued the keen sarcasm of his son, whilst Barbara and her mother,

with white faces, were trembling in the drawing-room. That evening the mail boat from Kingstown had on its deck a very distinguished passenger, with a good deal of the manner and airs of a foreign prince. And then Louis Wilson had to face the humiliation and misery of his London and Brighton lodgings during the long vacation, when all the world was abroad, except the vulgar. He would have fretted a good deal but for two resources—the care of his face and figure, and a certain tiny flask which he carried with him everywhere, and a few drops of whose magic elixir wafted him to a Mahometan paradise.

XI.—Circe.

"I'll insist on cook taking an action for libel against that fellow," said Dr. Wilson, the morning after the great dinner. "Why, he touched nothing but a biscuit and an apple. Did he think we were going to poison him?"

No! Not exactly. But the "great man," besides being extremely and habitually abstemious, as all great thinkers ought to be, had really some uncharitable suspicions about the cookery of the outer barbarians. He stirred the soup as carefully as if he had expected every moment to turn up a baby's finger, for he had heard that a great archbishop had once had that delicacy offered him by a Maori chief; and really, you don't know, you know! And he passed by dish after dish as if he were playing "Nap" and held a decidedly bad hand. But withal, he was very nice and brilliant; and, though pang after pang of mortification and shame shot through the anxious breast of the hostess, and she feared that it was all a *fiasco*, after her days of work and nights of worry, nevertheless the afterthought: "But he is an Englishman, and near cousin to the Duke of B——" acted as a soothing and mollifying unguent on hurt and bruised feelings. Then, too, the quick sword-play of words between the "great preacher" and Mrs. Wenham—!!! What, you ask, with a line full of notes of exclamation, do you mean to say Mrs. Wenham—Circe!—was there? Yes, indeed, and very much in evidence. There had been an angry intermarital debate as to the propriety of asking her on that same night when Louis was peremptorily ordered from his father's house;

but the name had already been inserted on Mrs. Wilson's list, and how could they think of offending one of the greatest potentates at the Castle. The Doctor bit his lip. It wasn't a case for explanations. And he was obliged to admit that Mrs. Wenham was charming. With the splendid individualism of her race, she came to the banquet in a simple dress. Whilst some of the other guests had as many rings on each finger as the poles of a curtain, she had but one. But in a moment she coolly monopolized the conversation, or rather dualized it with her distinguished fellow-countryman. The imperial and dominant race assumed proprietorship here, as in all other departments. The Scythians were silent.

It is quite true, in the beginning, Circe gave a little start of surprise on beholding so many representatives of the Church Militant around her. But this quickly subsided. After all—that is, after she had, by a vigorous process of reasoning, conquered that instinctive and reverential dread of the priesthood which is common to Mrs. Wenham and the world, and argued, rather vainly, that they were no more than those Ritualistic clergymen whom she had met so often, and so often despised, she concluded that they were, after all, only humans, and, as such, legitimate and easy prey. And, to save time, she thought she would conquer the *generalissimo*, and all the subalterns would then capitulate.

"You find the country interesting?"

"Yes," he replied, feeling his way. "So far, I am, indeed, highly interested."

"Your first visit?"

"My first visit," he replied, "and one to which I have eagerly looked forward."

"I hope, then, you will turn the pleasure into a study. You will find a good many things to interest you."

"I have found a great many interesting things; and even a larger number of interesting persons so far," he said, with a bow and smile.

"If you had had the good fortune and the better taste of being at the Horse Show these last days, you'd have seen still more interesting studies. There was an immense number of

clergymen there—more, indeed, than I have ever seen at hippodromes elsewhere. I should say it was a curious ethnological study—that almost universal taste of Irishmen for horseflesh."

"You speak as if you had not the honor of being an Irishwoman," said the great one.

"I am English—or rather Scoto-English," said Circe.

"It is quite a disappointment," said the great one; but they shook hands metaphorically across the table, as Stanley and Livingstone, when they stepped out of the shade of the palms and bamboos, and recognized the pith helmets and revolvers. It was the only trace and visible sign of civilization that had been left them.

"That passion for horses and dogs has been always a characteristic of our people," said a Monsignor. "We must have been a nomadic race at one time."

"I have been reading somewhat like it in one of Matthew Arnold's poems," said a lady. "I think it was 'Sohrab and Rustum.'"

"Is he not the author of the 'Strayed Reveller?'" said Dr. Wilson directly to Mrs. Wenham.

She looked at her interrogator blankly for a moment, then colored a little, then frowned, then answered:

"I never read modern poetry." It was a bad hit, but she had passed through many campaigns.

"By the way, Mrs. Wilson," she said blandly, "I understood that your boy was in Dublin. I did hear some ladies enthuse rather too markedly about him a few days hence. But how can the boy help being so handsome?"

"Jezebel!" said the Doctor between his teeth.

"And it is quite a series of conquests," said the woman of the world, turning to Barbara; "you, little witch, mesmerized that young fool, Kendal, at the Denison's the other day. By the way, Doctor, look out for the list of Jubilee honors. Great complaints that the medical profession has never yet been sufficiently represented or acknowledged there."

"*Wer kann die Weiberchen dressiren*," said Father Elton, breaking in upon the conversation from a quiet chat he had been carrying on with the younger of the two Monsignori.

He did not understand the sword-play between the Doctor and Mrs. Wenham; but he saw that there was some veiled antagonism there, and it interested him.

"You are well read in ancient legend and poetry?" he said, turning towards Mrs. Wenham.

"Not quite as well read as you *savants*," she said, bridling under the interrogation; "but quite well enough acquainted with them to know that they used up all human thought, and that all the pallid and sickly growths of modern times are ideas transplanted into uncongenial climates and soils."

"There, now, Dr. Calthrop," said Father Elton, "there's what your clever countrywomen think of all your miraculous discoveries in science—pallid and sickly transplantings."

"I didn't include science," said Mrs. Wenham; "but as *you* have said it, I adhere to it," which was generous of Mrs. Wenham, and seemed to imply a new interest in this Roman priest.

"I would give a good deal to be assured of that," said Calthrop with slow emphasis, for he was a heavy man; "I assure you I am quite tired of the deification of my masters, and I have long suspected that they have but feet of clay."

"It is only a simple and familiar fact in all human history. I cannot speak much for your department, Doctor, for I am extremely sorry to say I do not know what it is, but there is one general and unmistakable fact or principle in nature—flux and reflux; and there must be, as George Eliot puts it, an equivalent systole and diastole in all human inquiry."

"Carlyle is the author of that expression, I think," said Father Elton.

"No! George Eliot," said Mrs. Wenham, looking steadily at him. "I won't permit my favorite to be robbed by a Scotch parrot, that screams in broken German."

"Oh! oh!" said Father Elton, "and you said you were half Scotch. Is there a general propensity amongst the Celts to turn the spit?"

"Your remark, Mrs. Wenham," said Dr. Calthrop, after a good deal of thought, "has impressed me. I shall look up the ancients. And you say there's nothing new under the sun?"

"Nothing," said Mrs. Wenham; "even human nature is unchanged. Even your Christianity," she said, looking calmly around on all the clerics, from her great fellow-countryman down to the Canon, and up again to Father Elton, "is but a repetition of the ancient philosophies, Greek, Egyptian, and Hindoo."

"Except that?" said Father Elton, insinuatingly.

"I except nothing," she said, fixing her glowing eyes upon him.

"Except that?" Father Elton repeated, smiling.

"Except that the ancient philosophies made their professors humble; and—" she stopped, fearing to proceed.

"And that Christianity is the culmination and perfection of all. Dear me, think of a nineteenth-century lady actually quoting St. Augustine!"

"Oh! the days of miracles are not yet departed," she laughed.

"No, indeed," said Father Elton, drawing himself together. "I remember," he continued, "a rather curious incident that occurred to myself only a few months ago. You've all heard of Knock, of course. Well, I was really anxious to see for myself all that could be authenticated about these marvelous apparitions. So I went down, put up for a few days in an improvised hotel, and looked around. I saw nothing but the miracle of the people's faith and piety, and the miracle of suffering ever patiently borne. We are the most incredulous of mortals, except when facts swim into the sunlit domain of Faith. Well, one evening at dinner, I sat near a young gentleman from Dublin, who also had been prosecuting inquiries. He asked me bluntly what I thought—that is, what the Church thought about miracles. I explained the doctrine as simply as I could. When I had finished, he said in a simple way:

"'I am an unbeliever. I was brought up a Protestant, but I have lost all faith. But I am of a rather curious turn of mind; and I have so much natural religion left that I am interested in other people's beliefs. This brought me here. I shall test every case, I said, and ascertain where delusion ends and miracles begin. I know the tremendous power exercised by the mind over the body, and how nervous maladies can be

cured by mere mental concentration. But let me see one clear case of consumption or hip disease or cancer healed, and I shall think it necessary to retrace my steps and reconsider my position. Now just watch this! A few evenings ago, just at the dusk, I went up to the church accompanied by my mother and sister. We stood opposite the gable where the figures were supposed to have appeared. There was an immense crowd, staring with dilated eyes to see what was about to come out from the invisible silences. Probably I was the only cool and exacting and incredulous spirit there. My mother and sister were Protestants, but sympathetic. I stood between them, leaning one hand on the shoulder of each. The Litanies—is that what you call them?—commenced. I had no sympathy with all those metaphorical expressions: 'Ark of the Covenant,' 'Morning Star,' 'Tower of David;' but I admitted they were beautiful. The innumerable candles were lighting; and I was looking around, coolly scrutinizing the faces of the believers, when to my utter amazement I saw the statue of the Virgin slowly expand to life-size; I saw the flesh-color come into the cheeks and neck; I saw the eyes open widely and look down with infinite pity at me. I was entranced, fascinated, mesmerized. I pressed my hands heavily on the shoulders of my mother and sister, and cried in a passionate whisper: Look! look! It was not a momentary phasis; it lasted all through to the end of the Litany; and there I stared and stared at the phenomenon; and all the time the eyes of the Virgin were fixed on me with that peculiar expression of sadness. 'Don't you see it?' I cried passionately to my friends. 'See what?' they exclaimed. 'Why, the apparition! Look! look! before it disappears!' 'You are bewitched!' my sister cried; 'there is absolutely nothing but the statue and the lights!' I said no more, but continued to gaze. Once and again I shut my eyes and then rubbed them vigorously. But there was the apparition unchanged, until at the last strophe of the Litanies a mist seemed to swim before it, and then slowly the figure dwindled down to the size of the statue, the flesh-tints disappeared, and in a few moments I saw nothing but the clay image and the lifeless eyes. But were I put

on oath then, I should have said that there was an apparition. The hallucination lasted only a little while. When I had got back to my hotel I was convinced it was an optical delusion. And so it is with all your miracles—the action of a disordered stomach upon the optic nerve.'

"'And your mother and sister?' I said.

"'They were more impressionable,' he replied. 'But it is all evaporated in the swing and swirl of life.'

"I had quite forgotten the incident," continued Father Elton, "and even the name, until it all came back as you were speaking, Mrs. Wenham. I think,—but I am not quite positive,—that the gentleman's name was Menteith."

All through the little narrative Mrs. Wenham's large eyes were fixed on the speaker, wondering, speculating, angry, frightened. When Father Elton had finished, she looked down modestly at her folded hands, and said meekly:

"That is also my name. And your acquaintance was my brother. I remember the circumstance well."

"Oh! indeed," said Father Elton, "how curiously I have stumbled on such an interesting circumstance. And now, Mrs. Wenham, did the experience of your excellent brother really impress you?"

Mrs. Wenham looked as innocent as a Child of Mary on the day of her profession.

"I have never failed to say the Rosary of the Virgin every day since then," she said.

Father Elton looked long and steadily at her. She calmly returned the gaze. Then Father Elton turned aside to the nearest Monsignor; and he must have heard some excellent stories during the next twenty minutes, for he laughed and laughed until the tears ran from his eyes.

There was a silence of embarrassment for the next few minutes, broken only by a gallant attempt on the part of the Canon to collect the scattered forces.

"Might I ask—ha—" he said, addressing the preacher, "do you—ha—use the same heraldic crest and motto as the Duke of ——?"

"No!" came uncompromisingly from the great preacher.

"How very interesting!" said the Canon.

"We have no time to think of such things in England," said the preacher.

"Dear me!" said the Canon. "I thought you had no responsibilities—ha—except an occasional sermon."

"The sermon is only a recreation, particularly when I have had to preach to such an intelligent audience and to meet such interesting company as I have been favored with this evening," said the preacher.

"Then we—ha—hope to have the honor of a repetition of your visit?" said the Canon.

The preacher shrugged his shoulders.

As the ladies filed out, Father Elton held the door open. Circe was last.

"It was not a matter to be spoken of at a public dinner-table," she whispered; "but you must really take me up, and bring a poor lost sheep into the true fold."

"With great pleasure," he replied.

Ah, Circe! Circe! A great enchantress you may be with budding Apollos and young Adonises, who have not yet put on the calm of the eternal gods; but "your sweet eyes, your low replies" will never turn these steeled and passionless priests into porkers, Circe!

She tried her wiles on more yielding material, and ascertained in twenty minutes from Barbara, (1) that her father was really anxious for a title; (2) that her brother had left Dublin rather unexpectedly, why and wherefore Barbara did not know; (3) that Barbara was thoroughly ashamed of this evening dress she was wearing, and had striven successfully to cover it with all kinds of webs and woofs of lace; (4) that she had a great dread of Father Elton, who was so clever, and a great reverence for the purple, and a great love for certain uncouth, barefooted mediævalists down there in a street that was generally festooned with all manner of human integuments, and that was only held together by the Caryatides, who, with arms akimbo, sustained from morning to night its creaking and rotten postels and architraves; (5) that Barbara's little soul had no other ambition or craving for pleasure except a quiet hour after a hard day's work, down there in the dimly-lighted church, where

the great lamp swung to and fro, and there was silence, but from the rattle of old Norry's beads.

And the woman of the world, calling up her own history, and the many secret histories that were locked up and sealed in the cabinets of memory, looked this young girl all over, and looked through her eyes and the lines of her mouth, and satisfied herself that there were no secret corridors and avenues there. Then the woman of the world, wondering at this curiosity, put a few other leading questions, which glanced harmlessly off the armor of a pure ingenuous soul. Then the woman of the world fell into a deep reverie, and woke up to hear herself whispering: "The days of miracles are not passed. It is a child, and a miracle."

Later on, when the gentlemen had entered the drawing-room, it was noticed that Mrs. Wenham was rather silent and thoughtful.

"A clever woman, playing a clever part!" thought Father Elton.

"A little bored by the Scythians," thought the preacher, "as, indeed, I confess myself to be."

"Jezebel is repenting," said Dr. Wilson. "Has she a foreshadowing of the dogs?"

Not at all, for the prophets were all dead in Israel. She took an early leave. Barbara would accompany her to her carriage. Dr. Wilson said a frigid good-night. Barbara whispered:

"You may be able to do something for papa, Mrs. Wenham."

"You may be assured I will, for your sweet sake," said Mrs. Wenham.

"And—and—if ever—that is, you may meet Louis in London, will you—won't you—oh! dear Mrs. Wenham!—"

"There, go in from the night-air, you little saint, décolletée," said the woman of the world, as she said "good-by!"

"There are a few innocents still left in the world," she said to the mute who accompanied her. "'Tis a pity; for Rachel will yet have to shed tears. And there should be no tears! none!" she cried almost viciously. "But steeled nerves

and stony hearts and minds that won't turn back on the inevitable. What dreadful fate is before that child? For she cannot be spared. The soldiers of Herod are abroad, and the air is full of the sound of weeping. I should like to see her God, though. Let me see—ten—'tis early, is it not?"

She pulled the cord and gave a direction to her coachman. He said nothing, but turned the horses' heads, though he went near falling off his perch.

Then the woman of the world found herself in the dark porch of a church, whither she had picked her way, but with dreadful misgivings as to the condition of her silks and shoes. Dark figures flitted by her in the dim light, dipped their hands somewhere, muttered their charms, and disappeared. She entered, but saw nothing but a few yellow jets that darkened the gloom. She moved up the centre aisle, and saw the red lamp swinging. She watched it eagerly. It had some curious fascination about it. She had seen similar lamps burning before *eikons* in Russia once, when her husband was military attaché to the Court; and she had often seen the same lamps at the corners of the Italian streets before images of the Madonna. But they weren't like this altogether. What was it? Then she discerned slowly that she was not alone, but that the church was crowded. For faces paled from out the darkness, and whispers and a cough broke on her startled senses. She saw long rows of men and women, mute as statues in the halls of the dead. What were they doing? And that red lamp? She was seized with a sudden panic and fled.

"May the sweet Mother of God protect you, and may God give you a happy death and a favorable judgment," said a voice from the darkness of the porch.

"It was a plunge in the *Inferno*," she said. "What madness came over me?"

Death—Judgment! Death—Judgment! Death—Judgment! Death—Judgment! So sang the merry wheels, as "low on the sands, loud on the stones" her carriage whirled away.

[To be continued.]

VINUM DE VITE: THE WINE OF THE MASS.

IV.

HOME, sweet home! From a foreign shore; nay, from foreign shores, at long and at last, we are "home again." Crossing oceans, we missed one: the ocean of pure, bright, fragrant wine—ruddy or golden—that simply, fondly, and reasonably we imagined long ago. A single cask of *vinum de vite*—pure juice of the grape, naturally and rightly fermented—would gratify us to-day. Gladly would we leave in the shops or cellars of the commercial foreigner the beverages that we know to be sophisticated, adulterated, sugared, glucosed, or brandied. Gladly would we leave in the shops or cellars of the commercial foreigner the Petiotized, Gallized, the corn, beet, potato alcoholized *liqueurs*, that, considerate of our miseducated desiderations, he worries himself about, conscientiously, dubiously, lest we should cease to import them from him—even for use in "the greatest of all the Sacraments, that which is accomplished in the Holy Mass . . . the ineffable and tremendous Sacrifice."

In our dear native land shall we light upon *vinum de vite* instantly—a pure juice of the grape, naturally and rightly fermented—the wine that foreign art and science combined to deny us? Mr. Crampton, the chemist of the United States Department of Agriculture, warned us not to expect too much. A like warning, displeasing, unwelcome, we have had from the chemists of the Massachusetts Board of Health and from Professor Hilgard, "who has probably done more than any other one man towards placing the wine *industry* (of California) upon a scientific basis." Then, too, we were admonished by more than one native vineyardist. Could it be that commercial human nature is one and the same, at home and abroad?

Evidently, we should further inquire. To some folk the condemnation of the stranger, unheard, seems pardonable; but, offhand, to condemn one's own is universally acknowledged to be rank injustice. Let us recall what American witnesses have asserted concerning American wines. Mr. Maitland, the vineyardist, testified to the adulteration of California wines, to the

"large manufacture of coal-tar wines." The chemist of the United States Department of Agriculture certified that very little pure grape juice entered into the composition of California white sweet wines; and that the chief ingredients of those he analyzed were, he suspected: alcohol, sugar, water, and artificial essences. At the World's Fair Viticultural Convention, Mr. Haber cautioned us that the adulterations, in this country as well as in Europe, "are amongst the most important features and the most pernicious factors of the California wine industries." Besides, we have heard Professor Hilgard aver that: "with the methods of fermentation in vogue, unsound (California) wines are common, and that sulphur and also salicylic and boracic acids are used to preserve them." Professor Hilgard's testimony the chemist of the Department of Agriculture confirmed by his own analyses: out of seventy samples of California wines, he found thirty-one that had been "preserved" by the addition of salicylic acid or of sulphurous acid.

Once upon a time, Marsala wine was a favorite in this country, and yet it was a liquor so strongly brandied, so plastered, so charged with sulphate of potash, that the municipality of Milan, a dozen years ago, forbade the sale of it "as prejudicial to health."[1] Let us hope that we shall discover no "wine" of the sort among the vintages of our dear land.

Writing about artificial wines, we quoted especially from American hand-books, and with reason; for, in the art of compounding simulated wines, Americans are not second to the people of any other country. To one branch of this art, however, we paid little attention: the manufacture of wines out of the juices of the apple, the pear, and of other fruits. The doctoring of fruit juices in order to make them salable as grape wines is freely practised in Europe as well as in the United States; but our prolific apple trees give us an advantage over the foreigner. Having apples enough to supply the demand of the native manufacturers of fruit wines, we have also a surplus that we export in the form of whole fruit, or in the form of apple cores, a surplus contributed to the foreign manufacturer of artificial wine—a wine that, perhaps, we shall drink as imported claret, or sherry, or Malaga, or port.

[1] *Vide The London Times*, Dec. 19, 1887. Thudichum, *loc. cit.*, p. 702.

The mention of these familiar names reminds us of the peculiar labels that distinguish, without differentiating, American wines. At the World's Fair Viticultural Convention there were exhibits of American Château Yquem, Hock, Haut Sauternes, Sauterne, Chambertin, Margaux, St. Julien. Ports and sherries of an American origin are as common as Muscatels, Malagas, "Flaming" Tokays, Johannisbergers, Niersteiners, Burgundies, and Mombarruzzos — whatever these should be. No State has a patent on any one of these amusing labels. In Ohio, in Missouri, in North Carolina, or on the majestic Hudson, you can have a port, sherry, Margaux, a St. Émilion, or a Sauterne for the asking. From a list contrived by a commercial genius we cull an inviting selection of "altar wines," nominated: Loyola, Aquinas, St. Benedict, and Ligorian (*sic.*). One can have them "sweet, moderately sweet, or dry," according as one the more loves Loyola, Aquinas, Benedict, or Liguori—sweet or dry.

Even the simplest man might suspect native wines bearing fanciful labels. Every foreign wine, according to its nature, or according to the kind of doctoring inflicted upon it, has a specific character. Can any one imagine that from our soil and our grapes it is possible to produce wines duplicating those made in the various provinces of France, Spain, Portugal, and Germany; wines, too, of rare growths, the product of a small patch of highly-favored land, like Château Margaux, Château Yquem, Johannisberger? Is it not reasonable to infer that the native wine, labeled with a foreign title, has been doctored so as to infect it with a flavor or an odor resembling that of the foreign original or of the foreign counterfeit? Frankly, we have no American natural wines whose characteristics are so ambiguous as to mislead even the inexpert into confounding what is native with the offspring of a French, a German, an Italian, a Portuguese, or a Spanish vineyard. A brand labelled "Cold Lands of the Hudson," or "San Francisco," or "Placerville" would invite confidence by its outward pretense of sincerity, even if the liquor in the bottle were no more honest than some we have sampled.

As to the commercial wines of the United States there

would seem to be more than one reason for the suspicious—shall we not say mendacious?—label. "It is a well-known fact, and a very sorrowful fact, that the majority of the viticulturists of California are lacking the means to find a market for their products." We quote the words of Mr. A. Haber.[2] And he confirms what Mr. Maitland stated several years earlier. Mr. Maitland, however, is more instructive. According to him, the vineyardists, as a rule, have not sufficient capital to handle their wines, and so the whole of the wine is handled by the large wine houses of San Francisco. "The trade, therefore, finds itself face to face with a large quantity of inferior and a moderate quantity of good wine, and it generally solves the problem by mixing the whole together, which no doubt improves the average, but unfortunately prevents us from showing the world that some of us, at least, are capable of doing better. . . . After this wholesale mixing the wine is *matured* by some other process *so that it can be bottled at once;* a French label, proving it to be Château Lafite or Latour, or something equally magnificent, is put on it, and it is despatched on its way. . . . It is this mixture that one gets in all the hotels and restaurants, even in California, and still more so in the Eastern States."[3]

The blending of California wines, apparently, is not so artistic as that practised at Bordeaux. "Wholesale mixing" recalls Marseilles, or Cette, or Jerez de la Frontera, or Hamburg. And let us not forget that wine "matured by some process, so that it can be bottled at once," is fortified wine, alcoholized wine. Now we begin to understand what Chemist Crampton, of the United States Department of Agriculture, meant when he stated that, on many points concerning California wines, he had been unable to reach a conclusion, because too few analyses had been made of California wines *known* to be pure. However, testing these wines to learn whether or no they had been fortified, Mr. Crampton concluded that, tried by the German standard of measure, only three out of twenty-two samples would "pass muster."

[2] Report of World's Fair Viticultural Convention, p. 134. For "Hober" in preceding articles read "Haber."

[3] *Vide The Nineteenth Century*, August, 1888.

By the results of his analyses, even Mr. Crampton was astonished. He hesitated about believing that the custom of adding alcohol to wine in this country was so common. To-day, when the practice is not merely legalized, but, we may say, fostered also by the national government, one should be astonished only when one tastes a commercial native wine that has not been fortified.

"Make your *bad* wine into *fair* brandy, or, at least, *as good as you can make it*," said Mr. Haraszthy to the viticulturists assembled in convention. "When you have a wine that is not good for the market, distill it!" was the advice of Captain McIntyre to the same distinguished gathering.[4] California brandy, even if made out of a bad wine, has uses to-day in the United States that it did not have when Mr. Crampton wrote. Influenced by vineyardists and vintners, the two Houses of Congress passed a bill (October 1, 1890), under whose provisions any producer of pure *sweet* wines, who is also a distiller authorized to separate wine-spirits from fermented grape juice, may use, *free of tax*, in the preparation of such sweet wines, so much of such wine-spirits as may be necessary to fortify the wine for the preservation of the saccharine matter contained therein. The "Sweet Wine Bill," as it is called, sets a limit to the brandying of American wines—an expanded limit. "A wine containing, after such fortification, more than *twenty-four* per centum of alcohol shall be forfeited to the United States." Thus far we have quoted from Section 42 of the Bill. In the following section it is especially provided that the wine-spirits heretofore mentioned shall be held to include the product commonly known as "grape brandy."

Thus the law sets a premium upon the brandying of American sweet wines. The manufacturer may legally fortify them up to the extraordinary degree of twenty-four per cent. Nay more, manufacturing brandy, he may use it, free of tax, to fortify his own fermenting grape juice or the juices he has transferred from elsewhere to his own premises. Should the

[4] World's Fair Viticultural Convention Report, pp. 137-139.

[5] The Internal Revenue Tax is $1.10 per gallon.

manufacturer of sweet wines be not a distiller, he may use native brandy, free of tax, for alcoholizing, provided he withdraws it from a bonded warehouse, and submits to the supervision required by the law. Speciously, the "Sweet Wine Bill" describes this liberal and cheap fortification as something "necessary for the preservation of the saccharine matter" contained in the wines that are to be forced to be sweet. As we know, the addition of the brandy arrests the fermentation, and thus preserving the sugar, so affects the resulting beverage that the dealer can at the end of a few months make salable, but not drinkable, a liquid which, were it a pure wine, could not have been merchantable for years—three years, four, five, six, seven years.

The "Sweet Wine Bill," though its passage especially favored Californian conditions and methods, is a general law, applicable in every State, serviceable to every vineyardist. A "Report" presented to the "Board of State Viticultural Commissioners," by Mr. F. A. West, suggestive in some ways, is more than suggestive in other ways. Broad as the Sweet Wine Bill seems to be, when read uncritically, there were American manufacturers of wine who declined to be served by it, because they had already served themselves after a peculiar, and yet an old-fashioned, fashion. Mr. West had travelled through the States, purposely to commend California brandies to manufacturers of sweet wines. What was his experience? "There is," said he, "a very large amount of sweet Catawba manufactured in New York and Ohio and also a considerable amount of port. These wines are clean, sound, and wholesome; but, owing to the fact that some cane sugar is used in their manufacture, they cannot be classified as 'pure sweet wines' as defined in the Sweet Wine Law, and are consequently not eligible for fortification with grape spirits free of tax." Mr. West is casuistical. He suggests that these manufacturers might add the extreme limit of spirits *first*, and *then* add the sugar. Could it be possible that, in California, someone had already ventured to accept this clever suggestion? Mr. West could not say if, by his method, as good a wine would be produced, but "*superficially*, he could see no

objection to such a course." . . . "In any event," said Mr. West, "these wines"—the Ohio and New York Catawbas and ports, "old ports"—"will continue to be made and fortified *with grain spirits.*"[6]

From the experience of this inquirer we see that, outside of California, there were vineyardists who found it more profitable to fortify sugared wines with whiskey alcohol paying a tax, than with California brandy paying a tax, or with grape alcohol manufactured free of tax, under the provisions of the "Sweet Wine Bill." If one ventured to hint that, in the East, beet alcohol or potato alcohol sometimes takes the place of whiskey alcohol, he would not be rash. Doubtless there are Californians to whom the use of viler alcohols is more advantageous than would be the native wine-spirits. To maintain that our wide-awake countrymen could not, with the aid of Science, turn a penny as quickly and as honestly as any foreigner would not be polite.

Knowing the scarcity, the capriciousness, of natural sweet wines in Europe; and recalling the special grape, peculiar soil, exceptional treatment, required for the development of such wines; and then reflecting on the remarkable provisions of the "Sweet Wine Bill," one may safely argue that, generally, American sweet wines are not natural wines. They are liquors sophisticated with sugar and fortified with alcohol of one kind or another. It is to be hoped that no foreign priests desiderate them as matter for the most holy Sacrifice of the Mass. Those who have innocently used them preferred the Eastern wines, we imagine. The cheaper alcohols impart a flavor more delicate than that communicated by crude California brandy.[7]

Have the grand "improvements" and "ameliorations" of M. Petiot and Dr. Gall been duly appreciated in our beloved

[6] Annual Report of the Board of State Viticultural Commissioners for 1891–92 (Sacramento, 1892), p. 60. The italics are our own.

[7] The following extract from the second annual Report of Chas. A. Wetmore (Sacramento), on Viticulture and Viniculture in California, a Report issued in 1885, five years before the passage of the "Sweet Wine Bill," is explicit. "I have not referred to the prices of sweet wines and brandies, these being more easily transportable are well understood by the trade. The cost of fortifying the former with brandy

fatherland? Confidently we affirm that they have been, are, and will be. The Assembly of the State of California having authorized the Governor, on April 1, 1861, to appoint a commission to report to the succeeding Legislature upon the ways and means best adapted to promote the improvement and culture of the grape vine, Mr. A. Haraszthy was named as a member of the commission, and officially visited all the wine-growing districts of Europe. Returning, Mr. Haraszthy issued an interesting report in 1862, to which report he appended a treatise, sixty-two pages long, on "Improvements in Wine-Making." The text of this treatise was "extracted from Dr. L. Gall's 'Directions to Improve the Quality and Increase the Quantity of Wines; Also to Make Good Wines from the Husks of Grapes,'" a volume published at Trier in the year 1861. Another "Appendix" contained a translation from the work of Dr. W. Philippi on "The Manufacture of Potato Starch and Grape Sugar."

The pioneer in assisting us to "improve" the quality of our wines, by irrigating and sweetening the murks or the husks of grapes, Mr. Haraszthy cannot, however, claim to be. To that honor, it seems, the United States Commissioner of Patents is entitled. In the Patent Office Reports for the years 1859–1860, "he made efforts to diffuse a general knowledge of this process." Thanks to him and to other patriots, the effete monarchies of Europe were not long permitted to enjoy, selfishly, the grape-sugared broths which neither scientific experts nor educated connoisseurs could distinguish from true *vinum de vite*. Now-a-days, the American who would offer instruction to vineyardists, without a chapter giving practical details concerning the art of Gallizing, and of Petiotization, would not be highly esteemed. An enthusiastic Missourian vineyardist, from whom we have quoted, and who, at an early day, encouraged his

or spirits, *which all sweet wines contain to preserve them from fermentation*, should be decreased by Congress, inasmuch as the wines of this class that we compete against are fortified with free spirits. In other words, the port and sherry wine-shipper at Cette, France, can, or could recently, buy American spirits in bond at Marseilles at about 25 cents per gallon, while the same goods must cost for our winemakers the additional cost of 90 cents per gallon, internal revenue tax, and if using brandy, he uses a still more costly material."

fellows to adopt these ingenious methods of adulteration, happily —and shall we not say prophetically?—uttered the following eloquent words thirty-four years ago: "Wine thus improved is just as pure as if the sugar and water had naturally been in the grapes in right proportions; just as beneficial to health; and only the fanatical 'Knownothing' can call it adulterated. But the prejudices will disappear before the light of science and truth, however much ignorance may clamor against it Galileo, when forced to abjure publicly his great discovery of the motion of the earth around the sun as a heresy and lie, murmured between his teeth the celebrated words, 'And yet it moves.' It *did* move; and the theory is now an acknowledged truth, with which every schoolboy is familiar. Thus will it be with improved wine-making. It will yet be followed, generally and universally, as sure as the public will learn to distinguish between good and poor wine."[8]

Would that none but those who "murmur between their teeth" the celebrated lies about Galileo should ever be induced to drink Petiotized or Gallized wines! And yet we fear the Missourian was right, and that the making of "improved" wines—to adopt his precise form of speech—is followed quite as "generally and universally" in the United States as it is followed in foreign countries.[9]

Perhaps a moment's comparison of the Missourian herald of Gallized wines with the more modern promoter of the "ameliorating" California brandy may not be unprofitable to the student of commercial ethics as applied by vineyardists and vintners, West or East. A quarter of a century separates one from the other. The former insisted that purity could exist only where adulteration had been practised. What we call "pure" was to him "poor;" what we know to be bad, he called good. Mr. West, twenty-five years later, pronounces a sugared

[8] The Cultivation of the Native Grape and Manufacture of American Wines. George Husmann. New York, 1866; pp. 159–160.

[9] In an Appendix to the Report of the World's Fair Viticultural Convention, 8th Convention (San Francisco, May 18, 19, 1892), may be found a translation from the German of a treatise on the "utilization of Wine Residues, showing how to make *piquette*, or after-wine by the Petiot process."

wine to be "clean, sound, and wholesome." As the "Sweet Wine Bill" required that the grape juice which could be fortified legally with native brandy, should not be doctored with sugar beforehand, he could see no objection, "superficially," to brandying first and sugaring afterwards. And as to the Eastern custom of fortifying with grain spirits, he notes it with no other sentiment than, perhaps, regret that there are alcoholizers who will not alcoholize with California brandy. *Ab ambobus, disce omnes.*

To-day there can be legally no objection, superficial or profound, to the sugaring of American wines any more than to their fortification. On August 28, 1894, Congress amended the original "Sweet Wine Bill" so as to permit the addition of cane sugar or of beet sugar to pure grape juice, or to the fermented product of grape juice; and by the amendment provided that such sugared juices and products should still be considered "*pure*, sweet wines;" and that the spirit of wine, distilled according to law, when added to sugared wines, should be free of tax. The purpose of the bill and of the amendment is clearly stated: "For the perfecting of sweet wines according to *commercial standard!*"

To the art and science of doctoring defective and diseased American wines need we devote even a short paragraph? From Europe the captains of the wine industry acquired the prescriptions; the literature of the wine-maker testifies to our assiduity in applying them. Tannin, tartaric acid, potash, soda, quicklime, carbonate of magnesium, tartrate of potassium, powdered chalk—we offer a selection from among the drugs that might be classed under the heading "ameliorators." But whatever drugs be primarily used, the one persistent drug, always indicated, is alcohol, brandy, spirits of some sort. We have been trying to down the ghost of Marsala wine; but, unbidden, it rises up before us. We wonder why. And back of it another spirit manifests itself—one we had hoped never, never, never again to see—the spirit that a dozen years ago an enterprising German, Mr. Reihlen, is said to have materialized out of wood fibre and sugar, and then very properly to have imprisoned by a simple and rapid process in a champagne that has since soothed

many a sensitive palate. As champagne pleases because it is so unnatural, the spirit of sugared sawdust cannot be wholly unhappy there; but one dreads to think of this evil spirit finding a hospitable lodgment in our prized native "Sherry," or "Port," or "Johannisberger," or "St. Julien," or "Loyola," or "Aquinas," or "Ligorian," or "Sweet Catawba."

Home we are and still among sophisticators, adulterators, Gallizers and Petiotizers, beet sugarers, cane sugarers, alcoholizers, brandiers, apothecaries. From not one of them all could we hope for a bottle of *vinum de vite*, the wine of the Mass—pure juice of the grape, naturally and rightly fermented. The reason is plain. Ordinarily the vineyardist and the vintner are inspired solely by the desire for gain, speedy gain—gain acquired with the least risk and the least labor. Consequently their aim is to produce quickly beverages that, according to the "commercial standard," will pass for wines.[10]

The world over, the earth bears grapes fitted by nature to give juices that, if rightly and naturally fermented and carefully tended, will become clear, sound wines; and great quantities of such wines are made in every country. They seek and find only a limited market, principally a home market. Entering into commerce they command, as they should, a price relatively high when compared with the prices of the competing compounds that are sophisticated and adulterated *down* to the "commercial standard,"—a standard of insincerity, of impurity, and often of vileness, if we may trust men of science and the other unbiased witnesses from many nations, who have voluntarily appeared at our temperate, equitable bar. Hating negligence, desirous of duly accomplishing that "most holy Sacrifice of the Mass, which, could the Heavenly citizens envy, they would envy to mortals"—desirous of fulfilling every requirement of the Church, honorably, worshipfully—more than one priest, conning the testimony here adduced, will ask: How can we

[10] The following more or less obvious errors in the preceding articles, the writer desires, apologetically, to correct. In the March No., p. 244, line 12, read "sulphurous" instead of "sulphuric." In the May No., p. 465, line 16, after "and" insert "dissipated." On p. 469, in line 9 and line 13, substitute "vine" for "grape," and make a like change on p. 470, line 19. The lines are numbered from the top of the page.

be certain of having a *vinum de vite*,—pure juice of the grape, naturally and rightly fermented? After our experience the true answer to this question springs to and from the lips.

Reading a history of the vine and of wines, one cannot help remarking that the great wines of the world, the grand wines, the noble wines, were once "priest's wines." Open Mr. Haraszthy's record of his hasty journey. Of the famous Johannisberg he writes: "This domain originally belonged to the priests, and was a monastery; but Napoleon drove out the monks and presented their abode to Kellerman, one of his generals." At the Steinberg, *facile princeps*, where, according to the writer, even Byron, Shakespeare, or Schiller could not do full justice to the wines he tasted, he found the cellars of the Duke of Nassau located in the old "convent" of Eberbach. He might have learned, for the asking, that St. Bernard founded the abbey of Eberbach in 1130, and that for more than six hundred years—until its secularization in 1803—the monks attached to this abbey cultivated the vineyard of the Steinberg, celebrated among connoisseurs. Liebfraumilch, as every one knows, took its quaint name from the garden plot bordering Our Lady's Church at Worms. Among Burgundies, there is one that has long been prized by emperors, kings, nobles—Clos-Vougeot. At the "Clos," the steward told Mr. Haraszthy that "the vineyards and houses formerly belonged to the priests, who, finding that the vine did well, planted the whole neighborhood. They also built the wine-presses which he (the steward) now uses. These presses, four in number, were erected in the year 1117, and have defied the ravages of time."[11] And so, with a more erudite guide, one might show how, in fitting places, in every country, where priests found that the vine did well, they planted the whole neighborhood. Much time is still expended in proving that priests were not wholly useless beings in the twelfth century, not to mention earlier and later times. Perhaps, in the com-

[11] "We were also taken into the cellars," Mr. Haraszthy says, "which are lined with hogsheads of 2,400 gallons each. They are three and four hundred years old. They were also built by the priests, and are now kept in splendid order." *Loc. cit.*, p. 47.

ing twentieth century, we shall be reading eagerly the new volume describing the American "Priests' Vineyard" that already rivals the Clos of 1117.

And here, just at this moment, we are reminded of a fact, an interesting fact, a fact showing that, even to-day, Progress is almost as much alive as Progress was in the twelfth century, notwithstanding the stumbling-blocks with which Degeneracy has ignorantly, maliciously, embarrassed the march of Progress. Addressing his clergy, at the opening of a Diocesan Council, on April 23, 1894, Cardinal Goossens, Archbishop of Malines, giving publicity to a charitable work, prefaced his remarks with a statement that will bear quoting: "As to *vinum de vite*, it can be adulterated in so many ways that even chemical science confesses it can hardly venture to assert the purity of a wine. Hence there is only one safe way of proceeding in this matter, namely, not to buy a wine except one that has been brought from the vine to the storehouse and has been transmitted by those of whom it is certain that they have mixed no other substance with the wine." The work commended by His Eminence, a work which we have called charitable, originated in France. In the Diocese of Nîmes, under the authority of the Ordinary, a congregation of religious women—"the Dominicanesses of the Holy Eucharist"—in order to ensure the purity of wines used in the Mass, have established an extensive vineyard. The good religious cultivate the land, gather the grapes, press them, care for the juices, forward the wines, *without the aid of other hands.* An appointed priest of the diocese acts as the business manager of the Dominicanesses of the Holy Eucharist.

Confirming our experience abroad, His Eminence, Cardinal Goossens, also expresses a judgment—one which promptly we accept. At the Château, or Clos, whose wines have gained fame, the etiquette of the owner bears witness to the origin and age of the wine. Should the vintage be superior, or only fair, the owner may distinguish one from the other by varying the color of the wax with which the cork is covered. On the wax the owner will, perchance, impress his seal. And yet, if the honesty of the owner be doubtful, what assu-

rance has the buyer that the wine in the labelled and sealed bottle, even if purchased at the vineyard, is genuine *vinum de vite?* And again, purchasing the wine at second hand, will the label and the seal assure the genuineness or the purity of the liquid in the bottle, unless the honesty of the person who will transmit it to us be unquestionable?

Honesty in the maker, honesty in the transmitter; how are these best secured? Plainly by buying from the honest maker of *vinum de vite*, who is also the transmitter. Thus honesty vouches for purity, from the winepress to your own cellar. By the word "cellar" we are reminded of those simple men who, putting a cask of "wine" in the cellar, draw the "wine" at will. Purchasing, they received a guarantee that, kept on tap, this particular brand would remain sound. The fact is that the liquid in their cellar is not *vinum de vite*. It is either Petiotized, or Gallized, or alcoholized. A natural wine, however good, however old, will sour quickly once it has been tapped. Enter the cellar of a vineyard where pure wine is made. Every week, or ten days at the most, the cellarer, drawing the bung expeditiously, pours into the cask a small glass or perhaps half a glass of sound wine. He is replacing the week's loss by evaporation. If the cask were not thus repleted, so that it be always full up to and over the base of the bung, the air would enter into the wine. And in the air the seeds of corruption are always existing.

To return to the maker and the transmitter of wine—is there any reason, in nature, why *vinum de vite* should be a curiosity? Not one; choosing proper soils, a suitable climate, and appropriate varieties of the grape, with intelligent cultivation and careful rearing, good natural wines, admirable wines, can be had in many of our States. Generally, American natural wines are not weak in alcohol, they are racy of the grape, having a slight acid or a subacid flavor, like all good wines. Persons whose taste has been vitiated by familiarity with glucosed, cane-sugared, potato-alcoholized, essenced sweet wines, imagine that an acid wine is a sour wine. Acidity, when not excessive, is a mark of health; sourness is a consequence of disease. Pure, aged American wines are

often most agreeable and equal to the good wines of any land. Desiring a pure and a pleasing American wine, one should be able to find it without journeying a tenth of the distance we traversed, discovering only sophistications and adulterations.

However, the priest who would have a wine positively fit for use in celebrating the most holy Sacrifice will prefer to seek it from one who cannot fail him; from one who is, like himself, deeply impressed with the tremendousness of the Sacrifice. Such a one will be an ecclesiastic, or at least a religious.[12] Gathering the grapes, pressing them, fermenting them, drawing the fermented juice into the casks, rearing the wines, bottling them, transmitting them under a seal, the ecclesiastic or the religious will have guaranteed a *vinum de vite* from the vine to the cellar; a pure juice of the grape, naturally and rightly fermented, no hand aiding, unless chosen by him whose duty and pleasure it has been to win the applause of the angels, and, shall we not say, of the majestic Victim, Jesus Christ Himself.

JOHN A. MOONEY.

New York City.

[12] In parts of Germany the priests will use for the Mass only wines made in their own vineyards, or wines made by a brother priest. Several bishops in the United States have advised their clergy to purchase altar wines from religious who make and transmit a pure *vinum de vite*.

Analecta.

EX ACTIS LEONIS XIII.

(*Et e Secretar. Brevium.*)

CONCEDITUR INDULG. RECITANTIBUS QUAMDAM IACULATORIAM.

LEO PP. XIII.

Ad Perpetuam Rei Memoriam.

Supplicatum est Nobis a dilecto filio Ioanne Baptista a Chemery Ordinis Minorum S. Francisci Capulatorum Provinciae Parisiensis concionatore, ut fidelibus mane et sero nonnullas iaculatorias preces a pluribus Sanctis et potissimum a Sancto Alphonso de Liguorio commendatas rite recitantibus, de Ecclesiae thesauro partiales quasdam indulgentias largiri de benignitate Nostra velimus. Nos autem votis hisce annuentes auctoritate Nostra Apostolica per praesentes omnibus et singulis utriusque sexus Christifidelibus ubique terrarum degentibus, qui corde saltem contrito, quocumque idiomate, dummodo versio sit fidelis, hanc iaculatoriam precem dixerint: "*Mater mea, libera me hodie a peccato mortali,*" terque Salutationem Angelicam mane et vespere recitent, quo die id agant, de poenalium numero ducentos dies iis in forma Ecclesiae con-

sueta expungimus, et largimur iisdem fidelibus liceat, si malint, partiali hac Indulgentia labes poenasque vita functorum expiare. Praesentibus perpetuo valituris, servato tamen tenore Constitutionis Nostrae de suspensione indulgentiarum anno Iubilaei. Volumus autem ut praesentium litterarum authenticum exemplar transmittatur ad Secretariam S. Congnis Indulgentiis et SS. Reliquiis praepositae, quod nisi fieret nullas praesentes esse decernimus. Demum volumus ut harum litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo praemunitis personae in ecclesiastica dignitate constitutae, eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die VIII Februarii MCM, Pontificatus Nostri Anno Vigesimo secundo.

L. ✝ S. Pro Dno *Card.* Macchi.

Nicolaus Marini, *Subst.*

Praesentes Litterae Aplicae exhibitae fuerunt huic S. Congni Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem etc.

Datum Romae ex Secretaria eiusdem S. C. die 10 Februarii 1900.

L. ✝ S. Pro R. P. D. Ant. *Archiep.* Antinoen., *Secr.*

Josephus M. *Can.* Coselli, *Subst.*

E S. ROM. UNIV. INQUISITIONE.

I.

Iteretur sub conditione Ordinatio presbyteralis, in qua hostia super patenam defuit.

Beatissime Pater:

Sacerdos N. N., ad S. V. pedes provolutus, humiliter exponit quod, cum die 22 Decembris 1894 ordinatus fuerit simul cum alio, ab Episcopo N., iam vita functo, in ipsa ordinatione defuisse hostiam super patenam vidit absque ullo dubio. Responsum vero datum a Supremo Sacrae Inquisitionis Tribunali die 11 Ianuarii 1899, ob defectum vini in calice,

lectum in Ephemeride *Il Monitore Ecclesiastico* mense Maio, intulit ei dubium de validitate suae ordinationis. Quapropter orator humiliter quaerit quid agendum in praxi:

I. Quoad ordinationem;

II. Quoad Missas celebratas et beneficium coadiutorale cum animarum cura ab ipso exercitum;

III. Quoad matrimonia coram ipso celebrata.

Et Deus etc.

Feria IV, die 17 Ianuarii 1900.

In Congregatione Generali coram E.mis ac R.mis DD Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis dictis precibus, iidem E.mi ac R.mi Patres respondendum mandarunt:

Ordinationem esse iterandam ex integro sub conditione et secreto quocumque die et a quocumque catholico Episcopo sub conditione, facto verbo cum SS.mo ut suppleat de thesauro Ecclesiae, quatenus opus sit, pro Missis a Sacerdotibus celebratis ut in casu.

Sequenti vero feria VI, die 19 eiusdem mensis Ianuarii, in solita audientia SS.mi D.ni N.ri Leonis Div. Prov. PP. XIII ab Adsessore S. Officii habita, SS.mus resolutionem EE. ac RR. Patrum adprobavit ac gratiam benigne concessit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

II.

DUBIUM CIRCA S. ORDINATIONEM.

Beatissime Pater:

Titius Sacerdos, durante S. Ordinatione presbyterali antequam Episcopus inciperet formulam praescriptam pro tactu instrumentorum, quum animadvertisset se non tangere hostiam, conatus est illam attingere; sed ob talem conatum, seiunxit manum a calice, dum integra formula proferebatur, nec tamen hostiam attingere potuit. Insuper, propter supra expositum manus conatum, *seiunxit etiam patenam a calice*, tali modo quod *probabiliter* coactus fuit etiam Episcopus ordinans ad sublevandam eandem patenam, ita ut non amplius haberetur unicum

compositum morale inter patenam et calicem, qui totaliter fuerant separati.

Itaque, ad S. V. pedes provolutus, humiliter quaerit quid sit agendum.

Feria IV, die 17 Ianuarii 1900.

In Congregatione Generali S. R. et U. Inquisitionis ab E.mis ac R.mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus habita, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem E.mi ac R.mi Patres respondendum mandarunt:

Acquiescat.

Sequenti vero feria VI, die 19 eiusdem mensis Ianuarii, in solita audientia SS.mi D. N. Leonis Div. Prov. PP. XIII ab Adsessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

III.

DE CELEBRANDA MISSA SUPER ALTARIBUS CONSECRATIS SINE RELIQUIIS SANCTORUM.

In Relatione status Ecclesiae Nichteroyen., seu Petropolitanae, exhibita S. C. Concilii, sequens postulatum ad S. Rituum Congregationem transmissum reperitur: nimirum

"An tolerari possit ut Sacrificium Missae celebretur super "lapides altarium etiam ecclesiarum parochialium praecedenti "saeculo, vel etiam saeculo decimosexto consecratos sine "sepulchro et sacris Reliquiis Sanctorum a Missionariis vel "antiquioribus Episcopis? Sunt qui affirmant antiquis illis "temporibus habuisse Missionarios Americae Meridionalis "privilegium consecrandi altaria portatilia seu lapides ad Sacri-"ficium sine SS. Reliquiis."

Feria IV, die 17 Ianuarii 1900.

In Congregatione Generali ab E.mis ac R.mis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositum praefatum dubium quod ad hanc Supremam

Congregationem resolvendum transmissum fuit, praehabitoque RR. DD. Consultorum voto, iidem E.mi ac R.mi Patres respondendum mandarunt:

Curet Episcopus, ut ritu praescripto in altaribus collocentur Sanctorum Reliquiae: et interim, in casu, tolerari potest usus celebrandi in praedictis altaribus.

Sequenti vero feria VI, die 19 mensis Ianuarii in solita audientia SS.mi D.ni N.ri Leonis Div. Prov. PP. XIII ab Adsessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

IV.

DE MATRIMONIO CONTRACTO AB INFIDELI CONVERSO, OMISSA INTERPELLATIONE QUOAD PRIOREM UXOREM.

Beatissime Pater:

Curatus quidam Dioecesis N., ad S. V. pedes provolutus, sequentem casum exponit:

Titius, iudaeus, in infidelitate matrimonium contraxit cum muliere pariter infideli, a qua, dato libello repudii, in forma legali divortii sententia liberatus est. Quo facto, cum catholica Berta amores fovit, cum qua, postquam eadem ad hoc se coram magistratu civili *absque confessione* declaravit, civile consortium iniit anno 1887, quale matrimonium iuxta leges civiles validum reputatur.

Conscientiae morsibus ob defectionem suam a fide pressa, Berta in id intendit ut pseudo-virum suum ad fidem amplectendam permoveret, cum ex occasione cuncta facile componi posse Curatus ipsi exposuisset. Revera anno 1892 Titius baptizatus est, eodemque die matrimonium inter ipsum Titium et Bertam, quae item Ecclesiae reconciliata est, in facie Ecclesiae celebrabatur, coram eodem Curato, qui tunc prioris matrimonii Titii in infidelitate contracti vinculum ex oblivione plane neglexit. Nunc autem ex simili casu, in quo ipsi interpellatio coniugis infidelis demandata fuerit, dictus Curatus erroris sui memor factus, defectum reparare studuit. Inquisitione enim facta, rescivit, priorem coniugem iudaeam adhuc vivere in loco

N.; ast nec fidem amplecti velle, nec cuicumque interpellationi responsum dare, cum matrimonium suum ex lege civili legitime solutum et alterum a Titio cum Berta coram magistratu civili initum pro valido reputet.

Proinde dictus Curatus humillime petit, ut ex Apostolicae Sedis venia ab interpellatione coniugis infidelis in casu dispensetur, matrimoniumque inter Titium et Bertam, ut supra in facie Ecclesiae post Baptismum viri initum, in radice sanetur.

Et Deus etc.

Feria IV, die 17 Ianuarii 1900.

In Congregatione Generali S. R. et U. Inquisitionis ab EE. ac RR. DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis antedictis precibus, praehabitoque RR. DD. Consultorum voto, omnibus rite accurateque perpensis, iidem EE. ac RR. Patres respondendum mandarunt:

Dummodo constet ex processu saltem summario, mulierem nullum responsum dare voluisse, matrimonium contrahi posse, et ad mentem. Mens est, in hoc casu non dari locum dispensationi in radice: nam adhuc viget prius matrimonium in infidelitate contractum; quod non dissolvitur, nisi quando post conversionem et interpellationem inutiliter factam, novum ac validum contractum fuerit matrimonium.

Sequenti vero feria VI, die 19 eiusdem mensis Ianuarii, in solita audientia SS.mi D.ni N.ri Leonis Div. Prov. PP. XIII ab Adsessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

E SACRA CONGREGATIONE RITUUM.

I.

PLURA SOLVUNTUR DUBIA.

Academia Liturgica Romana sequentia dubia pro opportuna declaratione Sacrae Rituum Congregationi humiliter subiecit; scilicet:

Dubium I. Utrum Episcopi, sive Dioecesani sive Titulares,

Crucem pectoralem detectam gestare possint ubicumque degant?

Dubium II. Utrum super sacras vestes eamdem Crucem, vel saltem illius flocculum, gestare valeant in sacris functionibus?

Dubium III. Utrum iidem Episcopi, dum lavant manus intra Missam privatam, tegere possint caput bireto et Mitram gestare in eadem Missa dum populo trinam benedictionem impertiunt?

Dubium IV. Utrum sacrum Tabernaculum in interiori parte deauratum esse debeat vel saltem albo serico contectum; et utrum sit benedicendum, priusquam Sacra Eucharistia in illo recondatur?

Dubium V. Pro clavibus, quae Ostiariis in eorum Ordinatione sunt tradendae, sufficit ne ut una tantum tradatur?

Dubium VI. Permitti ne possunt in Ecclesiis lumina ex oleo, quae mensae altaris imminent et ardent etiam tempore Sacrificii?

Et Sacra Rituum Congregatio, omnibus mature perpensis auditoque voto Commissionis Liturgicae respondere censuit:

Ad I.—*Affirmative.* Ad II.—*Negative.*

Ad III.—*Negative in omnibus.*

Ad IV.—*Affirmative ad utramque partem.*

Ad V.—*Servetur, in praxi, Pontificale Romanum.*

Ad VI.—*Negative.*

Atque ita rescripsit et servari mandavit. Die 20 Iunii 1899.

C. Ep. Praenest. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *S. R. C. Secret.*

II.

ALIA DUBIA.

Quarumdam Ecclesiarum Rectores insequentium dubiorum solutionem a S. Rituum Cong. humiliter expostularunt; nimirum:

Dubium I. Utrum in Ecclesiis Collegialibus aspersio aquae benedictae de praecepto sit praemittenda Missae Conventuali quae canitur in Dominicis, sive cum Diacono et Subdiacono, sive absque sacris Ministris? Et utrum in Ecclesiis non Collegialibus eadem aspersio praefatis diebus fieri saltem possit?

Dubium II. In Ecclesiis alicui Religiosae Familiae con-

creditis, Sacerdotes exteri in illis celebrantes tenentur ne sequi Calendarium eiusdem Familiae proprium, si habeatur?

Dubium III. Num idem sit dicendum de Ecclesiis quae non Religiosae Familiae, sed tantum alicui personae privatae, etsi ad eamdem familiam pertinenti, commissae sunt?

Dubium IV. Utrum officia ad libitum infra octavas quascumque occurrentia recitari valeant?

Et Sacra Rituum Congregatio, re mature perpensa auditoque voto Commissionis Liturgicae, rescribendum censuit:

Ad I.—*Affirmative, ad utramque partem.* Ad II.—*Affirmative.*

Ad III.—*Negative.* Ad IV.—*Negative.*

Atque ita rescripsit et servari mandavit.

Die 15 Decembris 1899.

C. Ep. Praenest. *Card.* MAZZELLA, *S. R. C. Praef.*

DIOMEDES PANICI, *S. R. C. Secret.*

E SACRA POENITENTIARIA.

BENEDICTIO APOSTOLICA IN FINE CONCIONUM, DURANTE JUBILAEO, DARI POTEST ET LUCRARI PRO DEFUNCTIS.

Beatissime Pater:

N. N. ad S. V. pedes provolutus, summa reverentia exponit: Missionarios hujus Congregationis facultate gaudere Benedictionem Apostolicam cum Indulgentia Plenaria fidelibus impertiendi post spiritualia exercitia et missiones ab ipsis datas; quae facultas clare non perspicitur an teneat locum in praesenti Jubilaei anno. Hinc ut Missionarii recte se gerant in praedictae facultatis usu, Orator humiliter implorat sequentis dubii solutionem:

Utrum Missionarii praediti facultate dandi Christifidelibus Benedictionem Apostolicam cum Indulgentia Plenaria conjunctam in fine suarum missionarum et exercitiorum spiritualium, rite uti necne possint hac facultate, perdurante hoc Anno Sancto seu Jubilaei Universalis?

Sacra Poenitentiaria proposito dubio respondit: *Affirmative*, ita tamen ut indulgentiae pro defunctis applicentur.

Datum Romae in S. Poenitentiaria die 12 Februarii 1900.

A. CARCANI, *S. P. Reg.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—APOSTOLIC LETTER:

An indulgence of two hundred days, applicable to the holy souls, is granted to all who, with contrite heart, make the ejaculation, "*Mater mea, libera me hodie a peccato mortali*," either in the original or in a faithful translation, and on the same day recite thrice the Angelic Salutation, morning and evening.

II.—S. CONGREGATION OF THE INQUISITION:

1. Ordination is to be repeated, *sub conditione et secreto*, in a case where there was no host on the paten.
2. Answers *Acquiescat* to a doubt in respect to the validity of ordination in which the ordinand was unable to touch the chalice and host, and the chalice and paten were probably separated during the saying of the form.
3. Urges Ordinaries to see that relics of saints are placed in altar stones, according to prescribed rite.
4. Resolves the case of a marriage contracted by two infidels, one of whom obtains civil divorce, is converted, and marries a Catholic, but without having first interpellated his infidel wife. The marriage between the Christians must be repeated.

III.—S. CONGREGATION OF RITES.

1. Answers a series of liturgical questions regarding episcopal pectoral cross, interior lining of tabernacle, and oil-lamps hanging above the altar.

2. Other solutions touching the rubrics in collegiate, convent and private chapels.

IV.—S. PENITENTIARY.

Decides that the Papal Blessing and Plenary Indulgence customarily given at the end of missions may be gained during the Jubilee year, but only for the holy souls.

DISPOSITION OF THE SACRISTY.

Qu. Would you kindly advise me in what book I can find the essential requirements (according to the Church law and practice) for the construction and furnishing of the sacristy of a city church, or would you briefly indicate what is prescribed by ecclesiastical law in the building and fitting up of sacristies? I imagine that the works you might refer me to would be in a foreign language or difficult to procure; and perhaps there is little to be said on the subject outside what everybody is supposed to know. A few words on this subject would certainly interest others of your readers besides

FRATER SIMPLICIUS.

Resp. St. Charles Borromeo, in the *Acta Eccl. Mediolanensis*, gives detailed instructions regarding the location, building, and furnishing of sacristies. These are in the main directive, although the holy Bishop required a careful adherence to them in his diocese, and they are still the rule of exact observance in many dioceses where episcopal visitation is held on such points.

In general, the following points are to be observed in LOCATION AND CONSTRUCTION of the sacristy: it should be near the main altar, so located that the clergy may enter the sanctuary directly from the sacristy, without passing into the nave of the church. In size it should correspond to the size of the church, allowing ample room for vesting, as well as accommodating all the usual furniture used in the liturgical functions. It is important in northern climates to have the sacristy provided with heating apparatus. There should be ample light. The sacristy may be on either side of the sanctuary, or directly

behind it. In the last-mentioned position, the door from street, house, or church should be in the centre; or, if there are two doors, the one of exit to street should be on the epistle side.[1]

THE ESSENTIAL FURNITURE of the sacristy consists of a

table whereon to vest, } (these are frequently combined);
case for the vestments, }

priedieu;
confessional;
closet for the Holy Oils.

As regards the case for the vestments, it should contain separate compartments, not only for the liturgical colors, but also for the altar linen, candles, liturgical books, etc. Above the table on which the vestments for the sacred function are laid out, there should be a tablet mentioning the name of the diocesan bishop, so that visiting priests may know whom to commemorate at the *N.N.* in the Canon of the Mass; also the *oratio imperata*, if there be one prescribed by the Ordinary. A crucifix or image of the patron saint of the Church should be properly placed in a central position so as to be seen by the vesting priest.

In many sacristies a small bell is hung at the exit into the sanctuary, by which the server announces to the congregation the beginning of the Mass, as he conducts the celebrant to the altar. The confessional in the sacristy is intended for those who are hard of hearing. It saves annoyance to have an ear-trumpet or otophone placed in these confessionals.

Suggestive INSCRIPTIONS for sacristies are:

Mundamini qui fertis vasa Domini. (*Isa. 52.*)
Omnia honeste et secundum ordinem fiant. (*I Cor. 14.*)

FUNERALS DURING THE FORTY HOURS' ADORATION.

Qu. By some strange concurrence we had four funerals with Solemn Masses announced on the day before the opening of the

[1] "In sacello majoris seminarii stat sacristia post altare et ministri accedere possunt ad altare tam ex parte evangelii quam ex parte epistolae. Quaeritur: ante missam quanam ex parte exire debeant ad altare et qua parte post missam redire debeant ad sacristiam? S. R. C. respondit 12 Aug. 1854: *A sacristia e sinistra egrediendum, a dextera ad illam accedendum.*" The left side is the epistle side, according to ecclesiastical usage of speech.

Forty Hours' Adoration. As we have no chapel, I was at a loss how to manage, since it was idle to expect any of the parties to be at the church early enough to allow the four High Masses, sermons, etc., to go on without protracting the celebration far beyond the noon hour. One of the families was willing to have the funeral on Monday or Tuesday; none of the four was willing to wait beyond Wednesday. Finally, I compromised with a neighboring pastor to arrange for one of the funerals in his church.

Now, could there not be a funeral in the church under such circumstances during the exposition of the Blessed Sacrament, provided we say the Mass in violet vestments and place the veil before the monstrance, the people all the time continuing their devotion while assisting at the Mass?

Resp. The rubrics forbid unconditionally the celebration of funerals and requiem Masses whilst the Blessed Sacrament is exposed. The only thing to do under the circumstances described in the above query is what our reverend inquirer did, or else omit the Mass and have the burial entirely private. "In ecclesias non, nisi Sacramento reposito, cadavera debent inferri, et exequiae vel anticipari vel differri debent; et quando necessitas cadaver in Ecclesiam inferri cogeret, tumulari debet privatim, et absque sollemnitate ulla, adeoque et sine missa." (Gardellini, *Instruct. Clementin. XVII*, n. 8.)

WHICH MASS IS IN HONOR OF BLESSED MARGARET MARY?

Qu. In a recent issue of the REVIEW it was stated that the Masses of feasts such as the Rosary of the Blessed Virgin could not be said as votive Masses except during the octaves of the corresponding feasts. Is this true of Masses in honor of other canonized or beatified saints? What Mass do I say if requested to celebrate in honor of Blessed Margaret Mary Alacoque?

Resp. The Masses of canonized saints contained in the *Proprium Sanctorum* of the Roman Missal may be said as votive Masses in such way that the words of the formula or prayers retain a truthful expression of the commemoration. Hence such terms as *natalitia, hodie, annua celebratione*, and the like, are to be altered or omitted according to the occasion or

the season of the year. If the Mass in the *Proprium de Sanctis* of the Missal be such as to have a meaning applicable only to the day of the feast, the votive Mass may be taken from the Common of Saints, with such use of the prayers of the *Proprium* as seems applicable.

As to Masses of beatified saints or such as are assigned to localities, like that of Blessed Margaret Mary, they are not permitted to be said as votive Masses without a special indult.

Masses in honor of saints who have no Masses in the *Proprium* or the Appendix of the Missal, provided they are recognized in the Church as canonized, may be taken from the Common of the Missal, according to the season of the ecclesiastical year (in the case of martyrs, etc., *Temp. Pasch.*).

CHRISTIAN CHURCHES IN AFRICA.

Qu. Is it true, as has lately been asserted, that the Protestant missions in Africa are both more numerous and more prosperous than those of the Catholics; and that the Boers especially have succeeded in introducing Christian principles in public legislation and life where Catholics have failed to do so?

Resp. According to the religious statistics of 1890, there were on the African Continent then 2,655,920 Catholics, and 1,744,080 Protestants. This takes no account of the three million members of the Abyssinian Church, who, whatever sympathy they may have with the doctrines of Western Christianity, are surely not Protestants. As for success, our French and Belgian missionaries make no pretence of establishing civil rule, even if their respective governments were likely to support such endeavors. Probably the recent prominence given to the Dutch inhabitants of South Africa, through the Boer uprising, may have left the erroneous impression which our correspondent's query implies. But for a satisfactory answer one should compare the statistics of the Propagation of the Faith, which give a detailed account of the wonderful activity —and of the gratifying results recorded in the churches, schools, hospitals, etc.—of the White Fathers, Fathers of the Holy Ghost, the Oblates of Mary, Mission Fathers (Lyons),

Franciscans, Capucins, Jesuits, Lazarists, and the numerous secular priests scattered through sixteen dioceses and more than fifty separate mission districts of the Dark Continent. These are not identified with any civil rule, such as characterizes the Boer republics; but they labor in silence to people the Kingdom of Heaven, whilst the deeds of their heroic lives are rarely written for praise by their contemporaries.

ST. URBAN AND THE GRAPE.

Qu. I saw a fine statue some time ago, said to be by Schulte, which represents St. Urban (Pope) with a bunch of grapes in his left hand. This might be intended to symbolize the Precious Blood under the species of wine drawn from the grape, or it might typify his orthodoxy and guardianship of ecclesiastical discipline (*in vite mane*); or, as a clerical friend whom I asked to explain the matter suggested, St. Urban might be the patron of wine-growers, though I always understood that St. Gratus was considered the tutelary saint of wine-growing districts. What is the real meaning of the grape in this case, as I presume it has some special meaning?

Resp. St. Urban (Pope) is in reality the chief patron of the wine-growers' guild. In the famous old law digest, *Speculum Saxonicum* (*Lib. II, art. 58*), which dates from the thirteenth century, we read: *in sente Urbanus dage sin wingarden unde bomgarden zegeden verdinet*, that is to say, he who had acquired the right of harvesting the grape-fruit (and tree crops) by the 25th of May (St. Urban's feast), enjoyed the privilege of the tithes. It appears that, according to mediæval practice, the man who had been allowed to cultivate a piece of ground up to the harvest season had acquired a right to the entire crop. In the case of those who took care of vineyards and orchards, which would engage their labor for only a minor part of the year, the term of acquiring the privilege of cultivating expired on St. Urban's day (May 25th). Hence St. Urban is often represented with the grape in the left hand, the right raised in benediction. Sometimes we find the Saint shown with chalice and paten in his hand, to signify that we owe to him the liturgical prescriptions regarding the material to be employed for the sacred

vessels. In some old frescoes we see him pictured in the act of overturning idols, and again, as undergoing his martyrdom by scourging, or as blessing St. Cecilia and St. Valerian.

Our correspondent is quite right in his reference to St. Gratus, who is likewise represented with the grape in his hand. He lived some two hundred years later than St. Urban (Pope), and is honored as the protector of vineyards, rather than as the patron of wine-growers. The same is to be said of St. Urban, Bishop of Langres (fifth century), whose feast occurs on January 23d.

WHAT FUNERAL RITE FOR CHILDREN?

Qu. There is an old custom prevailing in our parish to have a votive Mass of the Holy Angels sung at the obsequies of children. Some time ago a boy at the age of seven died, and his relatives requested a "white Mass of the angels." The child died suddenly, and would have made his first confession the following week. I concluded that in the case the *Exequiae adultorum* had to be observed, and the child was buried with Mass according to the rite of adults.

Would you please inform me through the REVIEW what age the rubrics require, or, rather, what rule a pastor should follow in determining whether the obsequies for children or for adults are to be followed?

Resp. After their seventh year, according to the teaching of our moralists and liturgists, most boys and girls have attained to the use of reason and to the knowledge of good and evil, with its attendant responsibility. In some children the dawn of reason is even earlier than their seventh year; it is for the pastor to decide in any given case, as no hard-and-fast rule governs the development of the child-mind. None the less, the norm of guidance for pastors *in this matter of the obsequies* of the young is to follow the adult rite when the deceased child has already passed his or her seventh year. Pighi teaches: "Qui septennio non expleto usum rationis adepti esse videantur, haberi jure possunt ut parvuli quoad ritum exsequialem" (*Liturgia Sacramentorum*, p. 196). He adds that it is lawful nevertheless to offer prayers privately, and

apply the Holy Sacrifice for such children. But those over seven years of age, even though in the opinion of their parents and of their pastor they have not lost their baptismal innocence, are to be buried according to the adult rite. In this connection we may quote here the following answer of the S. Congregation of Rites, September 7, 1850:

> "Mortuus est puer annorum novem non completorum, cujus simplicitatem, innocentiam et ingenuitatem quum Parochus perspectas haberet, . . . prudenter in Domino judicavit ante annos discretionis ipsum obiisse, ideoque inter Angelos recensendum. I. An Parochus et Pastor qui oves suas cognoscere debet, sit judex ordinarius ad dignoscendum, an infantes frui debeant honoribus in Exsequiis parvulorum praescriptis? II. Quid dicendum de Parocho qui ita se gessit?"
>
> "*Resp.* Ad I. Strictim servandum Rituale. Ad II. Male omnino se gessit."

It is to be observed that, although the Ritual says nothing regarding the votive Mass of the Angels at the obsequies of baptized children who die before reaching the age of discretion, the custom of celebrating the votive Mass is sanctioned by two recent decrees of the S. Congregation of Rites, February 8, 1879, and January 30, 1880, provided the rite of the day allows a votive Mass. It should be made plain to the faithful that this "white Mass of the Angels" is offered in thanksgiving to God and in honor of the Angels into whose company the innocent soul is gathered, and not *per modum suffragii.*

INFORMATION FOR TRAVELLERS REGARDING MASS HOURS.

Editor, AMERICAN ECCLESIASTICAL REVIEW:

The ease with which Protestant strangers and visitors can gain information as to the location of their churches and the hour and character of the services has often been remarked; so also has the difficulty Catholics find in getting like information.

Protestant churches see that printed cards or directories of information are posted in hotels, summer boarding-houses, suburban railroad stations, etc. Why is it that notices of Catholic churches are so seldom found in these rows or lists?

Catholics are obliged to hear Mass, whenever it is possible to do so, on all Sundays and holidays of obligation, even though they are on vacation or are travelling; why do we not help them to do so? A little more zeal or charity would make us see to it that, if at all feasible, every hotel, summer boarding-house, suburban station, and the like public place, have a card, printed or written, telling where our near-by churches are located, and the hours and character of the Masses and services. SACERDOS.

CONSECRATION OF MANKIND TO THE SACRED HEART OF JESUS.

Qu. In the first Conference of the May number of the REVIEW, p. 527, where you give a digest of the various decrees and documents of the Roman Congregations, you say that the special indulgences granted last year for the solemn consecration of mankind to the Sacred Heart are renewed this year. Does this mean that the indulgences are extended afresh to all the faithful, even to those who were last year dedicated to the Heart of our Divine Redeemer?

Resp. The Decree of the S. Congregation of Rites, renewing for this year the solemn consecration of the entire world to the Sacred Heart of Jesus, was published in our last issue (May, 1900, pp. 521–523). The document is addressed to the Ordinaries of the whole Catholic world, whom it exhorts to see that every parish avail itself of the singular privilege and indulgences offered by His Holiness, alike to those who last June made the solemn act of love, as to those who, for whatever reason, failed to do so. The day set for the dedication is the Feast of the Sacred Heart, June 22, or the Sunday immediately following. We printed the form of consecration in our July number, 1899, at page 97.

Recent Bible Study.

DR. H. ZIMMERN and Dr. H. Winckler have agreed to bring out a third edition of Prof. Schrader's *Keilinschriften und das Alte Testament*.[1] The cuneiform material will not be given by way of mere glosses, as was the case in former editions, but will be printed connectedly and systematically. H. Winckler will edit the historical and geographical portions, while Zimmern will be responsible for the material bearing on religion and language. A general index will enable the reader to consult all the passages referring to each particular text. The editors will not confine themselves to parallels of the protocanonical books, but will consider the deuterocanonical writings and the New Testament also. Dr. Alfred Jeremias, in a pamphlet entitled *Hölle und Paradies bei den Babyloniern*, presents a number of noteworthy parallels between Biblical and Babylonian ideas. While this shows the close relation existing between the people of Israel and their kin in Mesopotamia, it does not prove that the people of God borrowed their religious ideas from Babylon.

Dr. J. Naue[2] has summarized the data illustrating the earliest relations between Egypt and Europe. His results affect certain parts of Genesis indirectly. In studying the Deluge and in explaining the genealogical tables of Gen. x, for example, we must take into account the following discoveries made in the cemeteries of Ballas and Naqada, said to date from about 5000 B. C. *1.* A number of earthen vases are wholly foreign to Egypt, but resemble those found at Ciempozuelos, in Spain, in Bosnia, and in the lowest ruins of Hissarlik. *2.* Other vases are decorated with representations of galleys which do not

[1] Reuther und Reichard, Berlin, W. 9.

[2] Die frühesten Beziehungen Aegyptens zu Europa; Beilage zur *Allgemeinen Zeitung*, München, 1900, n. 58, p. 5–6; *cf.* Flinders Petrie, Transactions of R. S. L., Vol. XIX, p. 1.

belong to Egypt; they must have plied in the Mediterranean, probably between Europe and the land of the Nile. *3.* A third class of vases show representations of ostriches said not to have been found in Egypt at that remote period, but to have abounded in northern Africa. *4.* Other vases again resemble in their spiral-shaped ornamentation the productions of Cyprian art. *5.* Certain representations of the human figure resemble those found among the Korannas on the Orange River in South Africa, in Malta, and in the palæolithic cave of Brassempouy in the south of France. *6.* A copper dagger found in Naqada closely resembles the copper daggers of Cyprus.

The following finds illustrate the intercourse between Europe and Egypt, at the time of the XIIth dynasty, about 2500 B. C., not long before Abraham. *1.* Certain seal-stones found in Crete are wholly similar to Egyptian seal-stones of the XIIth dynasty. *2.* Vases found in Kahun, a destroyed city of the XIIth dynasty, have been recognized as importations from Crete. *3.* Certain symbols, probably used as letters on the vases of Kahun, resemble those found on vases and seal-stones belonging to the Mycenæ period of Crete and Greece.[3]

During the time of the XVIIIth and XIXth dynasties, which is coeval with the Mycenæ period on the one hand, and with the Hebrew Exodus on the other, the relations between Egypt and Greece became even more intimate. Not to speak of the spiral-shaped ornamentations and the representation of the lotus, both of which were imported into Greece from Egypt, we confine ourselves to the following special items: *1.* A brazen dagger found in the grave of Queen Aah-hotep wholly resembles the brazen daggers of Mycenæ; on the other hand, a dagger found in Mycenæ[4] is of Egyptian make. *2.* On the axe of King Aahmes, who reigned about 1580, the same fabulous beast is represented as occurs in the ornamenta-

[3] *Cf.* Arthur J. Evans, Primitive Pictographs and a pre-Phenician Script, from Crete and the Peloponnese, *Journal of Hellenic Studies*, Vol. XVI, 1894; Cretan Pictographs and pre-Phenician Script, London, 1895; Further Discoveries of Cretan and Aegean Script with Libyan and Proto-Egyptian Comparisons, *Journal of Hellenic Studies*, Vol. XVII, 1898.

[4] Mittheilungen d. Arch. Inst., 1882, viii.

tions discovered in Mycenæ.[5] It may be of interest to note that this axe, too, was found in the grave of the king's mother, Aah-hotep. *3.* The hind feet of the feline representations on the daggers of Mycenæ are drawn after the Egyptian style. *4.* Flinders Petrie found in a sepulchre at Kahun, belonging to the time of Tahutmes III, about 1553–1449 B. C., a vase adorned with ivy-leaves, after the Mycenæ manner. *5.* Mycenæ vases occur in the ornamentations of the tomb at Rekhmara, near Thebes. *6.* Five Egyptian objects belonging to the time of Amenhotep III, about 1414–1379, have been found in Mycenæ; a large scarab with the name of the king, two glass fragments, and two scarabs belonging to the queen Tyi. *7.* The following objects belong to the time of Amenhotep IV, about 1383–1365: the gold ornaments found in the graves of Enkomi in Cyprus; the finds discovered in the ruins of the palace built by Amenhotep IV in Tell el Amarna, among which are 1400 fragments of Mycenæ vases, representing about 800 entire ones; the fresco on the floor of this palace shows the representation of a bull, similar to that on a golden goblet of Vaphio.[6] *8.* In Gurob have been found a number of Mycenæ vases belonging to the time of Tutankhamen, about 1353–1344 B. C. *9.* Several Egyptian articles of blue glass found in the graves at Mycenæ, and a scarab found in Kurium of Cyprus, together with a Mycenæ vase of the late style, belong to the time of Rameses II, about 1275–1208 B. C. *10.* Finally, in the grave of Rameses III, about 1150 B. C., have been found several articles made after the Mycenæ style, though they show signs of degeneracy; other illustrations of the same degenerate style have been found in Gurob, and they appear to belong to about 1180 B. C. About the time of the Exodus, therefore, the intercourse between Egypt and Greece must have reached one of its highest points.

Our readers are acquainted with the fact that a lotus-shaped column of the hypostyle hall of Rameses, in the Temple of Ammon at Karnak, suddenly fell in so unfortunate a manner that it threw down six other columns, one striking the

[5] *Cf.* Schliemann Mykenae, n. 272.

[6] Perrot et Chipiez, Histoire de l'art dans l'antiquité, tom. vi, fig. 369.

other successively like so many ninepins.[7] It is estimated that an appropriation of about 100,000 francs is needed to preserve the edifice. The fall was at first attributed either to the subterranean action of the Nile water or to an earthquake. But Dr. Borchardt, of Cairo, writing to the Berlin Academy of Sciences, assigns several causes for the fall: the columns were built of poor material; their construction was defective; they were about 3200 years old; they had not been protected by any roof for many years; their foundation had been weakened by recent digging; they had been repeatedly exposed to artificial flooding by Nile water.[8]

It would be hard to add anything to the well-deserved praise of Fr. Gigot's *General Introduction to the Study of Holy Scriptures*,[9] contained in the Book Review department of the May issue. We wish the book all the success it deserves on account of its clearness and concise completeness. Rev. J. MacRory, D.D., publishes in the *Irish Ecclesiastical Record*[10] a first article on *The Gospels in the Early Church.* The Rev. author is well aware that the Church, apart from having accepted and declared the authority of the Gospels, is quite independent of them both in her constitution and her faith. But in order to counteract the influence of the rationalists, Dr. MacRory considers in the present paper the position of those who deny that the Gospels were, or could have been, written before the second century, leaving for another paper the rebuttal of those who, while admitting that the Gospels are in some sense genuine, and date from the first century, endeavor to deny their authority. Dr. Rohr[11] presents us with a key to St. Paul's Epistles to the Corinthians. The founding of the Church at Corinth, its constitution, its charismata, its moral condition, and finally its rival parties, are briefly reviewed; the treatment is as thorough as it is interesting. Though the author is probably right in his contention that the difficulties

[7] *Cf.* L'Illustration, Paris, December 2, 1899.

[8] *Cf.* Beilage zur *Allgemeinen Zeitung*, München, 1900, February 14, n. 37, p. 8.

[9] Benziger Bros., New York, Cincinnati, Chicago, 1900.

[10] April, pp. 357 ff.

[11] Paulus und die Gemeinde von Korinth auf Grund der Beiden Korintherbriefe. Freiburg: Herder.

of the Corinthian Church resemble those of our own times, we believe it would be hard to find again such a combination of different cases in the same community.

Dr. Scholz, regarded by many as one of the foremost Catholic Biblical scholars, views the Book of Jonas as an allegory or parable. We need not state that this opinion is quite common among non-Catholic writers. The basis of the allegory is supposed to be found in Jer. ii, 34, where the Babylonian captivity and the delivery therefrom are described as the swallowing and vomiting forth of the personified people of Israel by a dragon. The growth from this simple metaphor to the detailed history of Jonas may be called the middle term of the hypothesis, and it is precisely here that its defenders experience the greatest difficulty. Mr. William Simpson[12] finds this middle term in a symbolical rite representing a new birth, which existed among many nations. The author's work would be more relevant to the question if he could connect more satisfactorily the material collected with the Book of Jonas. Mr. J. H. Moulton[13] tries in a similar way to connect the Book of Tobias with Median folk-lore; the Book is represented as the rewriting of a romance, composed, perhaps, in old Persian, by a Jew resident in Media. E. Cosquin[14] endeavors to connect the Book of Tobias with the legend of the grateful corpse. It is refreshing to turn from these critical attacks on the historical character of Tobias to a simple commentary on the Book, such as that lately published by P. Bernhard Schmid, O.S.B.,[15] in which the home of the patriarch is shown to be a model, even of a Christian family.

Englishmen are blessed in our days with a goodly number of serial commentaries; there is, *e. g.*, the Speaker's Commentary, the International Critical Commentary, the Expositor's Bible, the Biblical Illustrator, the Cambridge Bible for Schools,

[12] The Jonah-Legend: A Suggestion of Interpretation. London: Grant Richards. 1899.

[13] The Iranian Background of Tobit. *Expository Times*, March, 1900, pp. 257–60.

[14] Le Livre de Tobie et l'nistoire du Sage Ahikar. *Revue Biblique*, 1899, pp. 50–82. Encore l'histoire du Sage Ahikar. *Ibid.*, pp. 510-531.

[15] Das Buch Tobias, dem katholischen Volke erklärt. München: Leutner. 1899.

and now appear the Oxford Commentaries, to which the Rev. E. C. S. Gibson, D.D., contributes *The Book of Job.*[16] The author opens with the usual introductory questions as to the place of the Book in the Canon, its contents, object, date, integrity, the relation of its Hebrew text to the versions, and as to the chief commentaries on the Book. The Revised Version is made the basis of the commentary, which in most cases is quite satisfactory.

PROFESSOR THAYER'S DISAVOWAL.

Editor, AMERICAN ECCLESIASTICAL REVIEW:

My eye has fallen on a question respecting the Lord's Supper, addressed to me in the number of the REVIEW for April, p. 427—(called out by a lecture of mine on that topic which appeared in the *Journal of Biblical Literature* for 1899),—to which courtesy seems to require an answer.

Your reviewer says: "We should be grateful to the writer if he would kindly advance a good reason for his agreement with Holtzmann regarding the clause *Do this for a commemoration of me.* Why are we to believe that these words were not spoken, but only implied in the circumstances?"

In reply, permit me to say that I do *not* believe that "these words were *only* implied in the circumstances." On the contrary, I hold that they are warrantably ascribed to our Lord Himself, as I have more than intimated on p. 124 of the essay referred to, and also on p. 113. The quotation which has misled your reviewer was designed to show that even such a critic as "the cautious Holtzmann," who is not generally regarded as over-conservative, feels constrained to recognize their congruity with the occasion. The possibility of misapprehension might perhaps have been precluded had some such phrase as "at the very least" been inserted after the words "we shall be disposed."

Yours respectfully,

J. HENRY THAYER.

Cambridge, Mass., April 27, 1900.

We thank Prof. Thayer for his explicit disavowal of Holtzmann's view on the origin of the words, "Do this for a com-

[16] London: Methuen & Co. 1899.

memoration of me;" and this the more since a second reading of his article in the *Journal of Biblical Literature* has convinced us that his language, taken objectively, is more than misleading. St. Paul's distinct recognition of the memorial character of the Lord's Supper (p. 113) is not opposed to Holtzmann's view; nor is the latter excluded by the fact that "all the extant indications corroborate the belief that the rite (1) originated with Jesus; (2) was intended for the Church at large; (3) was consequently to be repeated; and (4) that this was the opinion and practice of the whole group of his most intimate personal associates" (p. 124). If, then, on page 130 Prof. Thayer is disposed to concur not merely in the positive part of Holtzmann's judgment that "the words 'Do this for a commemoration of me' utter what lay in the occasion," but also in its negative part that these same words "perhaps were not spoken," we fail to see any difference between Holtzmann's view and that expressed in the objective sense of Prof. Thayer's words. It does not surprise us therefore to read in the *Biblical World* for March, p. 234: "He [Prof. Thayer] agrees with Holtzmann that the instituting clause 'Do this for a commemoration of me' may not have been spoken, but was implied in the circumstances."

Book Review.

ORGANIZERS AND THEIR FIRST STEPS. The Boy Savers' Series. Booklet the First. By the Rev. George E. Quin, S.J.—New York City: Sacred Heart Library. 1900. Pp. 108.

At the risk of having his judgment ignored by placing it under the shadow of the reviewer's favorite platitude, the writer of these lines ventures to say that the priest's library table on which the booklet, whose title is given above, has not a permanent place, is insufficiently supplied with utilities if not necessities. Should the reader suspect this judgment it may be worth his while to spend a quarter in verifying it, if only to confirm his lack of confidence in reviewers' statements. Should he be disappointed in the book in which, on the reviewer's advice, he has invested a shilling, he might hand over the object of his disappointment to a friend, clerical or lay, or, better still, an enemy, if he have one. In confirmation of his judgment the reviewer will here make some extracts from the booklet, trusting that the reader having had a taste may be stimulated to slake his thirst at the fountal source. Father Quin pleads for the boy, and surely his plea is well founded: "Boys, intelligent and pliable, the men of a new generation, the coming heads of families and leaders in the commonwealth, are assuredly the pith and kernel of our race. And yet these arbiters of the future are condemned to carry the seed of pretty much all the evil that is to be. Bless their innocent sisters, who stand in so little need of preservative care! Indeed, in godliness of life, woman would easily hold her own if the stronger partner would only cease playing the role of tempter. Take care of the boys, then, and the girls will easily care for themselves. Make only half of the obstreperous scamplings over again into good men, and feminine virtue, thereby given fuller play, will promptly repair the primeval lapse, by restoring Mother Eve's ruined world to a paradise anew.

"What unspeakable importance attaches then to the religious status of male youth, especially when viewed in the gloom of growing anarchy and declining faith! To be sure, throughout the United States, we have not yet reached the condition of certain foreign communities in which Catholic men are seen at church only for their own or others' funerals. Nevertheless, humanity, on its sterner side, is of

accentuated proneness to spiritual retrogression. Moreover, our boys cannot arrive at an understanding of things, otherwise than by breathing the taint of unbelief, and they seldom or never attain to puberty without beholding vice enthroned. Even within the fold irreligion and evil-doing are stimulated by the Mass-missing, priest-mocking, openly immoral, 'nominal Catholic' man, already become a multiplied social fixture. Thoughtful minds may well indeed ask whether the Church in America has her boys well enough in hand to sufficiently counteract these deadly influences, and retain for the close of the new century, now at its dawn, any great number of loyal men and true."

The cry and the query one hears oftenest in these times is: "How shall we save the young man?" The answer may be: Save the boy and the saving of the man will follow naturally. But how? By organizing the boys when in their teens. The form the organization shall take on is of secondary importance. The author suggests no definite kind of union. He offers "only general features applicable to every juvenile body. In this apostolate it is literally true that all roads lead Romewards, since every variety of Catholic cadet associations necessarily forms loving and zealous sons of Mother Church. *Each organizer is himself the best and completest constitution for his fraternity*, and he should boldly inscribe on its escutcheon the autocratic motto, *l'etat c'est moi*. Our junior friends themselves, by their behavior, confirm this view of things. They shut their eyes to the title and special features of their society, to turn their whole attention to its successful director. They take the name of this leader. Since he is commonly a priest, they usually give themselves out as Father Such-a-one's boys, and this with an emphasis indicative of the hidden impression that other local clergymen are of no particular account. People may call them sodalists, Catholic cadets, or total abstainers. As self-described the youngsters persist in being simply 'Father Such-a-one's boys;' and, to the end of the chapter, their creed, almost dangerous in its Mahommedan-like brevity, seems to declare that 'There is one God, and Father Such-a-one is His prophet.' Hence the secondary process of selecting a form of organization may be left entirely to individual taste and local circumstances. Success depends not so much on the choice as on the proper management of the association chosen."

With all this our readers may well be supposed familiar. They will find, however, many helpful suggestions in the author's setting forth of his ample experience as regards the principles and conditions in-

volved in boys' organizations generally. Moreover, the present print is only the forerunner of a series designed to cover the entire field and to offer abundant suggestions concerning every such detail of importance as natural attractions, expenses, religious meetings, use of the Sacraments, discipline, etc., etc.,—all minutiæ, including even "the food and drink question," so important an item in juvenile societies.

The first though not the only purpose of the present pamphlet is to emphasize the necessity of organizing the boys, by showing the inadequacy of the means generally adopted for their safeguarding. The author says: "'How shall we care for our boys?' is by many, and doubtless with perfect justice, called 'the burning question of the hour;' nevertheless, I submit that, while it burns and burns, there is comparatively little light. For proof, witness the fact that the warmest and most intelligent friends of the rising generation usually seek cure-alls exclusively in the Catholic school and the Young Men's Society. These two agencies thus permitted to assume a well-meaning, practical monopoly of parochial endeavor in favor of youth, operate with much cost at the start and finish of the juvenile course, while between the start and the finish multitudes of boys fall into the bottomless pit."

All honor to our parochial schools! To those who establish, conduct, and maintain and support them, honor! But it cannot be forgotten that "as matters now stand, a very large proportion, the majority perhaps, of our Catholic lads *never attend parochial schools at all.*" Besides this, the school, however efficient, cannot reach beyond the limited sphere of its enclosure. Extra-scholastic organizations "are alone equal to the task of safeguarding the schools' former pupils, already working-boys in their teens, and transformed from the peaceful, prayerful atmosphere of the class-room to the dangerous turmoil of business and industrial life. . . . Too often the well-disposed working lad, with money jingling in his pocket and passion burning in his heart, suffers spiritual ruin from lack of the encouragement and guidance which preserved him in school days, and which, if at hand, would preserve him still."

"We must, besides, bear in mind that, what with the present social drift towards materialism and immorality, early Catholic education on American soil accomplishes in multitudes of its beneficiaries practically nothing beyond the very important, but necessarily limited, work of strengthening faith, and of thus facilitating a full return to God in maturity, old age, or death. The above results,

precious as they are, leave ample field for the activity of societies having for their aim the formation of sterling Catholic manhood, by insuring to the adolescent heart an abundance of warm religious spirit. Indeed, persons of experience probably share the writer's fear that something like one-half of our unmarried men, even though trained in Catholic schools, are of, at least, doubtful fidelity regarding Sunday Mass and Easter duty, profess little if any interest in parochial affairs, and studiously shun conversation with the priest."

If the school, excellent in every way though it be, is insufficient to save the boy, the other plank held out to him—the Young Men's Society—is no less inadequate. The dangerous period in the boy's development is from fifteen to eighteen years of age. These years "mark a crisis in which passion awakes, habits form, true or false bearings are taken for life's voyage, and Mother Church is selected for either a ship of mere occasional passage or for a permanent bark of safety." The influence of the Young Men's Society may be preservative; but, on the whole, its function is negative. The experienced author says: "It prevents youths, already as a matter of fact devoted, or faithful, or vicious, from lapsing, respectively, into cold obedience, open misconduct, or total depravity; but radical improvement and the resolute adoption of high aims will hardly result from an organization that takes the young man in hand only after wage-money, complete personal liberty, and developed passion have fixed his choice of some definite life place on the moral scale. . . . If any son of Adam is to be taken with hope of profit in the net of supererogation, he must be caught, at the latest, whilst patiently enduring his last pair of short pants."

Moreover, allowing young men's organizations whatever efficiency they may possess, it is well known that their membership is extremely limited and their existence frail and uncertain. Father Quin assigns some reasons, based on experience, for this phenomenon. "First of all, young men already attained to maturity, with no prolonged early training in Church societies, are, as a class, strongly prejudiced against membership in them. Their juvenile choice of spiritual ways and means, described in the preceding number, acts as an obstacle, and fosters even in fairly well-disposed adults an almost insurmountable repugnance to any departure liable to burden them with the reproach of being 'pious.'"

Besides, young men are as a rule fairly independent in their choice of diversions. "What with private clubs and perennial politics, chumships and courtships, full control of earnings, etc., persons of

the older class are amply self-sustaining in the matter of recreative occupation. To the dismay of inexperienced patrons, they can easily afford to desert the well-equipped parochial 'rooms' or gymnasium, even after loud clamors for these advantages. This independence, hardly realized beforehand by adults themselves, grows enormously strong when stimulated by the above-mentioned antipathy to pious affiliations. Hence, strange as it may seem, multitudes of Catholic young men who would freely respond should certain amusements be municipally provided, will studiously shun similar attractions *when placed in religious* surroundings."

On the other hand, pious associations properly managed show a marked fertility in contrast to young men's organizations. "Juniors, almost to a boy, become easy, willing captives to the methodical organizer. It is a noon-day fact of universal experience, that the young fellows, as yet comparatively innocent and nowise hostile to persons and things religious, crowd, with childlike simplicity and utter disregard for social or race distinctions, about attractions of trifling character."

Now, just as boys' organizations are no hindrance to our educational system, so neither are they to our young men's societies; quite the contrary. "The youthful adult masses can be fairly well gained to pious societies, *provided a beginning be made with lads in their teens*, while natural attractions are practically irresistible, and the momentous choice between good and evil is being made. The 'young men question,' of which we hear much, is in reality merely a phase of the 'boy question,' of which we hear far less. Youngsters, easily gathered *en masse*, can be numerously, though by no means universally, moulded into future life subjects of senior associations; and the latter, thus fed from their natural reservoirs, will acquire a life and vigor not obtainable under present conditions."

Another and a positive argument in favor of centering a larger share of energy on the boys, the author finds in the matter of economy. "Discrimination in favor of the older class is paying an exorbitant price for comparatively trifling gains. It is building club structures which, in their collective annual output, seem sufficiently extensive to furnish a whole diocese with churches. It is idly sinking sums of money that would insure missionary triumphs in heathen nations. And all the while rejected juvenility, *ready at ten times less cost to vivify the entire undertaking, loudly cries:* 'Adolescentulus sum ego et contemptus.' . . . To ignore boys and enroll young men is a far worse blunder than to abolish parish schools and make higher education the sole object of time, money, and care."

Such in brief outline is Father Quin's pleading for the boys. The rest of the book is taken up with the qualifications of the directors and the material of the organizations he advocates. Throughout, he is eminently practical and suggestive. Still more practical helps are promised to come with the next booklet, wherein, as was mentioned above, special features of detail will be considered.

ECCLESIASTICAL DICTIONARY. Containing, in concise form, Information upon Ecclesiastical, Biblical, Archæological, and Historical Subjects. By the Rev. John Thein, Priest of the Diocese of Cleveland. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. vi—749. Price, $5.00.

Father Thein's courage is no less commendable than his industry. Within recent years three goodly volumes have come from his hand. Those who are acquainted with his *Christian Anthropology*, his *Answers to Bible Difficulties*, to say nothing of his *Catechism of Rodez*, know what large reading and labor were needed for the building of these works. The present volume is a monument to his courage as well as to his industry. Few writers would venture to compile single-handed a cyclopedic dictionary. No pocket lexicon is this, but a stately quarto of seven hundred and more double-column, closely-printed pages. There are some three thousand articles. Many, of course, of these are brief; some, however, form considerable treatises, such as, for instance, those on Chronology, Mankind, the Pentateuch, etc.

The subject-matter converges on theology, which, in the author's plan, radiates into three branches,—mixed, historical, and pure theology. Under the first heading fall subjects having a philosophical, scientific, artistic, and literary character. The aim of these articles is mainly apologetical. The second caption covers articles on ecclesiastical history or pertaining thereto; such, for instance, as religious orders, hagiography, etc. The third division includes doctrinal and moral subjects.

Whilst covering much of the same field as the *Catholic Dictionary* by Addis and Arnold, Father Thein supplements to a considerable extent the latter excellent work. The additions are mainly in the line of apologetics, history, and biography.

The work evinces so much patient industry on the part of the author, and commends itself in so many useful ways to the reader, that one regrets to be obliged to utter any word of criticism in its regard,

and it is only in the hope that future editions may be bettered thereby that we make a few suggestions.

In the article *Conscience*, this term is confused with consciousness. The latter is not, as there asserted, "the supreme criterion of truth." The article should be revised, in view both of matter and of exactness of expression. The same is even more true of the article on *Inneity* (innatism). It is philosophically and theologically false that "the idea of the infinite is innate" to the mind. The definition given of *Inspiration* is incomplete. There are some obscurities in the article on *Intelligence*. For instance, this: "As to the inner things, we know them through the perception of the different sensations." This probably means that we know external things by sensations (perception). Again, "Man arrives at general ideas" not only "by induction and deduction," but also by abstraction, especially the latter. The article on *Philosophy* might be revised in the interests of clearness. Is it true that the chief representatives of scholasticism were Anselm of Canterbury and Hugh of St. Victor? Blessed Albert, St. Thomas, and St. Bonaventure are usually accorded this honor.

Setting aside these and other such inaccuracies and some blemishes in style, pardonable in a work of the kind, the volume contains a vast amount of condensed and valuable information which the reader could obtain elsewhere only by large expenditure of time, labor and money.

LIFE AND LETTERS OF AMBROSE PHILLIPPS DE LISLE. By Edmund Sheridan Purcell. Edited and finished by Edwin de Lisle. In two Vols. Pp. xiii—422; vi—382. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1900. Price, $10.00.

Of the making of books recording the history of the great revival, both inside and outside the Church, in England during the present century, there is no end. It would be a most unhappy sign if there were. When interest in this Catholic movement in the Established Church shall die down, its energizing force will have been spent. Fortunately, on every side evidence is found to indicate that the legitimate descendants of the Tractarians are still a party of strength and influence. Simultaneously with the religious awakening among Protestants, a restoration was going on in the Church itself in England, between the years of Catholic Emancipation and the coming of the "second spring"—the reorganization of the hierarchy and its secure reëstablishment. Ambrose Phillipps de Lisle, as the friend of the

leaders of both the Catholic and the English Church, played an interesting and a not insignificant part in the events of the period; and the history of religion in England would be incomplete without the strange letters now given to the world in the two volumes here under review. For to this remarkable country gentleman, so unlike English squires of the period in their scarlet hunting-coats, the cautious Cardinal Newman could write, July 30, 1857: "If England is converted to Christ, it will be as much due (under God) to you as to any one." The reconversion of England was the ruling thought and motive of Ambrose Phillipps de Lisle's career, as it is the golden thread that runs through and holds together the voluminous correspondence that makes up the bulk of the present biography,—the biography, it might be, of a zealous churchman rather than of a country landlord.

Ambrose Lisle March Phillipps de Lisle—afterwards, by letters patent, Ambrose Phillipps de Lisle—was born on March 17, 1809, and was received into the Church by Father McDonnell, December 21, 1824, at the early age of fifteen, in a day when conversions to the faith were rare events indeed, and made the occasions of fresh outbursts of derision and hatred. The step was taken much against his father's will, and the young convert's path was far from smooth, as we may gather from such entries in his father's diary as: "March 25—*Le soir vif entretien avec Ambroise sur matières ecclesiastiques.* May 4—Increased show of Catholic propensities in Ambrose. June 8—On entering Ambrose's room I saw a good-looking cross tied to a ribbon, . . . upbraided him with the absurdity, and broke it in pieces, for which I was very sorry afterwards; repented of my passion; he remained quite quiet; total apostasy of Ambrose from the Protestant to the Roman Catholic faith; . . . a heavy aggravation to my other sorrows." The young convert, as might be supposed, was a youth serious beyond his years, and much drawn by the fanciful and artistic. He tells us himself that while making progress towards the discovery of the truth of Catholicism he was much aided by a certain natural disposition of mind—"a fondness for antiquity and romance." In the light of the latter bent of the young enthusiast's mind we may give the following in his own words:

"I had conceived a great desire for the reunion of the Church of England with the Holy See, and the conflict which now arose in my mind filled me with sadness and dejection. One day that I felt the sorrow more than ever, as I was walking by the side of the river Severn, near Maizemore Bridge, I lifted up my heart to God with intense desire, and I said: 'Oh! that some one would tell me who indeed was the Antichrist,' and as I said this my eyes were looking into

the blue heaven, when all at once I saw it open as it were a solid substance, and a bright light issued from the opening and like lightning descended to me, while with my ears in an instant of time I heard these words: 'This is Antichrist—Mahomet—and Mahomet was Antichrist because he denied the Father and the Son, and he denied them in those words of his Koran where he says: *God neither begetteth nor is begotten.*' The voice then ceased, and I felt my soul filled with the most unspeakable consolation."

This occurrence, which took place two years before his conversion, first inspired him with his consuming desire to see England Catholic again.

Shortly after his son's conversion, Mr. Charles March Phillipps sought to place Ambrose at Oxford. There were no vacancies at the University, and we are left to speculation as to what might have been, had the religious-minded youth been associated with Newman, Hurrell Froude, and "that band of earnest young men" who later did so much for the cause of religion in England. Instead, he went to the then much less congenial Cambridge, where, however, he was happy in forming a life-long friendship with Kenelm Digby, also a recent convert and a kindred spirit. Every Sunday the two young men rode a distance of twenty-five miles, fasting, to St. Edmund's College, Ware, to hear Mass. One of these early morning rides was the cause of a serious illness to De Lisle, which cut short his Cambridge studies at the age of nineteen. During the next few years much of his time was passed abroad, amidst Catholic surroundings, to the widening and deepening of his religious sympathies. It was about this period, in 1829, that he formed the acquaintance of George Spencer, the Hon. and Rev. George Spencer, afterwards Father Ignatius of St. Paul, Passionist, whose conversion to the faith was in a very large measure helped on by the example and intelligence of young De Lisle. In 1833 he married Laura Mary, daughter of the Hon. Thomas Clifford; their happy union was blessed with nine sons and seven daughters.

In the early years of his married life De Lisle set about one of his cherished works in the restoration of the ancient faith in England—the building of churches and chapels and the gathering of missionary priests and monks to teach and preach Catholicism again to the people. He set his hand first to the bringing back of the monastic life. Writing in 1869 to the Rev. W. R. Brownlow, a convert, now Bishop of Clifton, he says:

"There were three great objects to which I felt, after my own conversion as a boy of fifteen, especially drawn by internal feeling for the

whole space of forty-five years which have since elapsed. The *first* was to restore to England the Primitive Monastic contemplative observance, which God enabled me to do in the foundation of the Trappist Monastery of Mount St. Bernard. The *second* was the Primitive Ecclesiastical Chant, my edition of which is now recommended by the Archbishop of Westminster for the use of churches and chapels. The *third* was the restoration of the Anglican Church to Catholic Unity, and thus to reunite England to the See of Peter as St. Edward the Confessor foretold that the *Green* Tree of England, which was to be 'severed from its original stock for the space of three furlongs [which he interpreted to mean three *centuries*], should again return thereto without the help of any man's hand and flourish exceedingly.' "

The first of these "three great objects" was begun in 1835, when De Lisle founded the Trappist Abbey of Mount St. Bernard, a noble growth from the small cottage of four rooms in Charnwood Forest, and the first monastery built in England since the Reformation. The fine Gothic monastery, designed by Pugin, was completed in 1844, and the "good monks . . . lodged in a convent perfectly monastick in all its arrangements." Besides giving largely of his own resources, De Lisle had secured for the work generous contributions from his good friend and co-worker, Lord Shrewsbury. It was in itself a work to fill the great lay apostle's heart with joy and thankfulness, after the difficulties and opposition he had to face.

It is, however, as the record of De Lisle's share in the English reunion movement and the later A. P. U. C. (Association for Promoting the Unity of Christendom) that the present volumes have main interest and importance. As early as 1838 we find him establishing a crusade of prayer for the restoration of England to the Catholic faith, as the following extract from the London *Times* of November 3, 1838, bears testimony:

"The Hon. and Rev. George Spencer has lately been passing some time at Paris, with Mr. Ambrose Lisle Phillipps, a gentleman of distinction, of Leicestershire, eldest son of the late member for the northern division of the county. They have been busily occupied there in establishing an association of prayers for the conversion of this country to the Roman faith. They have had several interviews with the Archbishop of Paris on this subject, who has ordered all the clergy to say special prayers for this object in the memento. A number of the religious communities in France have already begun to follow the same practice."

The devotion spread from France throughout the rest of Europe and received the sanction of the Holy See. The idea of united prayer led next to the inauguration of the Society of Universal

Prayer, by which it was sought to induce leading Anglicans to join their petitions for the same grand purpose. Newman's answer to a request to give his name and influence to the association was: "We are a mere handful,—have no authority. Go to the bishops first of all, obtain their sanction, and then come to us." As an evidence of the widespread character of the movement it is worthy of note that in 1841 the Armenian Catholics in Persia established a society of prayer for the return of England to the faith. A few years later Father Spencer, Phillipps de Lisle, and his wife undertook a three months' tour through Belgium, Germany, and North Italy, mainly for the purpose of begging prayers for England. On their visit to Brussels they made the acquaintance of the Holy Father now happily reigning, then Papal Nuncio at Brussels, who strengthened them in their holy cause. The good work which owed so much to the earnestness and industry of Father Spencer and Ambrose Phillipps de Lisle has never ceased from that day; and since the Encyclical letter *Ad Anglos* and the erection in 1897, by His Holiness Leo XIII, of the Arch-confraternity of Our Lady of Compassion, with its centre at the Church of Saint Sulpice, Paris, the crusade of prayer rests on a sure canonical basis, looking forward hopefully to the time when in the design of Providence England shall again be Mary's Dowry, and its people be won back to the faith of their fathers.

Meanwhile, conversions did not measure up to the hope of the enthusiastic and zealous De Lisle; still his solemn conviction of the early return of his dear country to the faith did not desert him. Instead of the slow and tedious process of individual conversion, the whole nation might be gathered into the One Fold at one swoop,—the dream of corporate reunion,—the grand mistake of his whole life. In 1839, in a letter to Father Proctor, he says it is impossible to argue further against the Anglican Orders, and continues:

"As far as my own feelings and wishes are concerned, I have always wished that the Anglican Orders might be admitted, as I am certain it would be a great point gained towards the reunion of the High Church Party with the Catholic Church, and I am inclined to think that if a certain number of the leading English Catholics were agreed to this, the Holy See would be very glad to open a negotiation with the Oxford Divines on their basis of admission."

His ardent and confident belief in the good to result led him to the extreme of indiscretion; and it is no wonder he says: "I had been tremendously opposed in this matter by those from whom I had most expected aid." It is idle to seek, with the special-pleading and com-

mitted biographer, for the reason of this opposition on the side of those who judged of the movement better than the imprudently zealous De Lisle, in the "prejudice and ignorance on the part of hereditary Catholics, priests and laymen," or in the "odious party spirit" of politics. The reason is not far to seek, and is precisely the same as that which was given for its official condemnation by the Holy See, viz., that the theory of there being three Christian communions, the Roman, the Greek, and the Anglican, all three branches of the true Church, but all more or less in error as regards minor points,—which was the theory of Corporate Reunion,—savors of indifferentism and gives scandal; it obscures the necessity of each individual setting himself right immediately he sees the truth, and lays too much stress on the chimæra of conversion by wholesale. Our convert's "reunion craze," however, was as sincere as it was deep-rooted, and he could frame answers to every argument of his adversaries. "Your plan of converting England is an idle dream," he writes to the Earl of Shrewsbury. "If, then, you really desire England's conversion, you must adopt my plan, which is a practicable one, and which is already hailed in a friendly way by a very large party in the Church of England." His sanguine mind led him to believe in "the probability of our rulers becoming inclined to entertain the question of a *Reunion of Churches*, inasmuch as the reunion is the only plan on the very face of things that can satisfy the Anglican party on the one hand and the Catholic on the other." And, notwithstanding his correspondence with Father Newman, who courteously but unmistakably tried to lead him into more discreet ways, Phillips de Lisle coöperated with the Rev. Frederick George Lee in the establishment of the Association for Promoting the Unity of Christendom in 1857. De Lisle was closely identified with its varying fortunes until he finally secured its official consideration by the Holy See. Its answer was made through the Holy Office by Cardinal Patrizi, on November 8, 1865, in very plain terms, forbidding to the faithful act or part in the Association. The condemnation by Rome of his cherished dream fell on De Lisle with crushing effect; but his loyalty to the Church never wavered: "I at once withdrew" from the Association, he says, in a letter to his friend, the Earl of Shrewsbury, "and wrote to the Pope through Monsignor Talbot to tell His Holiness I had done so. He in return expressed his sense of my dutiful submission." Hope springs eternal in the human breast: nothing could convince De Lisle of the futility of trying to gain over the nation as a body. Within a year we find him writing a long letter to Cardinal Newman, arguing cleverly and with

evident good-nature in favor of his pet scheme: "I want to eliminate heresy and scepticism from the Church of England: that done, she becomes Catholic *in toto*. . . . We both of us agree that the conversion of England is, even humanly speaking, *possible;* that it is neither visionary nor presumptuous to desire or to pray for that." Newman's reply is little more than a friendly acknowledgment, in which may be clearly discerned the Oratorian's desire to let the question be, rather than risk what must have been an interminable correspondence. On March 5, 1878, Phillipps de Lisle, fortified with the last rites of the Church, peacefully died. It is a consolation to his friends that he was thus spared the sorrow and disappointment of the reunionists in recent years.

Whatever he has produced of literary merit or interest—books of devotion, liturgy, magazine articles—was done either directly or indirectly in his desire and striving for the reconversion of his country. His letters to and from the many prominent men of his day, abroad as well as at home, had this as their theme. When he visited Oxford, or London, or the Continent, it was to discuss and advance this cause with the leaders of the Tractarian movement, or the political rulers, or his fellow-Catholics, cleric and lay. If he was sometimes led into saying hard things about the music and architecture of the Church in Italy, and on the Continent generally as well as at home, it was in the hope of winning the confidence and smoothing the way of the more fastidious of his separated brethren. Not that he was not sincere in his efforts to reform ecclesiastical music, and to restore the Gothic to its former place of honor in English church building, a work in which he was associated with Augustus Welby Pugin; but he could subordinate these objects, however dear to him, to his lifelong dominating pursuit: "amicus Plato, sed magis amica veritas." His minor incursions into the domain of worldly politics, and his intercourse with statesmen alike reflect the one-sided character of this unique English landlord, the apostle of Corporate Reunion.

It must be said that so worthy a gentleman deserved a better biography; one that had repeated less and been less involved; had avoided repetitions and had not turned aside from the main theme to give the history of another, no matter how illustrious that other. Without loss, the present history might have been covered by only one of the two volumes. Above all, it is a pity that a more congenial biographer had not been found, who might have interpreted the single-minded Phillipps de Lisle's career in a more sympathetic spirit, and with less unworthy innuendo. Candor is good; and to

have the whole truth is good; and it is good to hearken to the other side: but all this is not to be forever turning the back of the picture to view, or to be always turning the seamy side out, or to be at pains to say the worst that can be said. The best, and fortunately it is a very large part of the two volumes, are the letters which De Lisle either wrote to or received from the leaders in the reorganizing movements both in the Church and in the Anglican Establishment. These documents reveal to us "an Israelite, indeed, in whom was no guile," "a man simple, and upright, and fearing God, and avoiding evil." With unflagging patience and industry he gave himself and of his substance for his high aspirations, this man of abounding faith, hope, and charity. In his controversial manner there is not the slightest shade of asperity, albeit of so earnest and enthusiastic a temperament, and so ardent a partisan. His loyalty to the Holy See was unalterable, and his attitude to authority ever dutiful. If he clung so tenaciously to his pet theory of reunion as to cause some of its active opponents to accuse him of not listening to the voice of authority, the charge is discounted as springing from partisanship in the heat of discussion. His over-zeal no doubt took him into impolitic ways; but his enemy, supposing he could have had one, would acquit him of the semblance of dishonesty and disloyalty. These are lessons one learns from the subject's own share in the biography, his letters, which, besides this, form an interesting and an historically important chapter in the religious annals of England during the nineteenth century.

THE EVOLUTION OF THE ENGLISH NOVEL. By Francis Hovey Stoddard, Professor of English Literature in New York University. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900. Pp. 235.

In this study of the development of the novel, Professor Stoddard has no intention of showing that the novel has grown out of any preceding form of literature with such preciseness that the traces of its growth can be shown; or even that the complex novel of the present day has been evolved from simpler forms chronologically anterior. Nevertheless he is but a superficial student who does not note a tendency running through the temporal sequence of this as of other forms of human expression. "This law of tendency is, in general,"—the author thinks—"that the depiction of the external, objective, carnal, precedes, in every form of expression of which we

can have records, the consideration of the internal, the subjective, the spiritual. We go from shapes, and forms, and bulk, and externals, to the presentation of the life within" (p. 11). Professor Stoddard finds illustration of this tendency in speech, in painting, in literature, in methods religious, educational, and political. Possibly here, as occurs not infrequently in applications of the evolutionary hypothesis generally, he is over partial to the analogy, and has misinterpreted facts, and projected the theory thereinto. This is certainly in some measure the case in his analysis of religious observances. It is untrue that at any time "the religious exercise of repentance for sin committed demanded external observance as its *essential*" (p. 20). Nor is it "a modern thought that penitence is a private duty;" or "a modern thought that it demands contrition instead of external observance as its essential; that it concerns the sinner, and is, perhaps, most sincere when least visibly manifested" (p. 20). The progress is *not* "from the requirement of objective external forms of atonement, of repentance, to the exercises of the individual soul." On the contrary, the *essential* of penitence was manifested three thousand years ago in the *peccavi* of David, and, at a later day, though remote from ours, in the "Remember me, O Lord" of the penitent thief on Calvary.

Another indication of the predominance of the theory over the facts is offered in the following passage: "It is hardly until after the Reformation that we have a trace of recognition of the importance that the individual deserves, it is hardly until after Shakespeare that we have individuals in the drama. The novel came late into life, but it could not have come till the mind of man recognized the notion of personality apart from circumstances" (p. 47). It is true that the Reformation introduced into the world a theory and corresponding practice of abnormal individualism. But surely, the action of Christianity towards the pagan slave, for instance, was at least one indication that long before the Reformation there was some "trace of recognition of the importance that the individual deserves," one indication that the mind of man recognized the notion of personality apart from circumstances.

Setting aside, however, the author's imperfect analysis of the religious phenomena, his verification of the line of tendency above indicated is in the main just, especially as it bears on his subject—the evolution of the novel. The chronological sequence of the novel may be roughly indicated as follows: the novel of personality, of history, of romance, of problem. The author asserts no genetic rela-

tions amongst these forms. Their temporal sequence is of course undoubted. That his theory is verified in their regard he shows ingeniously, lucidly, and with fairly abundant illustration. Moreover, he finds the law of tendency prevailing not only in the above categories of the novel in the gross, but also within each in particular. Thus, within the group of personal novels, Goldsmith's *Vicar of Wakefield*, Miss Austen's *Pride and Prejudice*, Charlotte Brontë's *Jane Eyre*, and Nathaniel Hawthorne's *Scarlet Letter*, are found "to illustrate a development from the novel of the outer life to the novel of the inner life, from the novel of manners, forms, persons, and personages to the novel of the life struggle of one single individual soul. And they illustrate also the fact that such development, implying, as it does, increasing interest in the individual life, presents the evolution of personality in fiction" (p. 45).

Those who read Professor Stoddard's essay with a critical eye may not be prepared to accept all his statements, and may be ready to marshal a goodly number of exceptions to his general law; but they will lay down the book with a feeling of indebtedness to its author, for having suggested a point of view which, if it be not new to them, they may never have realized so vividly before; for having presented to them in mutually illuminative relations the otherwise scattered forms of fictional art; nor least of all, for having stimulated them to healthy thought, and for entertaining them with a real literary treat.

ARDEN MASSITER. By Dr. William Barry, Author of "The New Antigone," "The Two Standards," etc. New York: The Century Co. 1900.

The very versatile and always interesting author of *Arden Massiter* seems to have left, almost definitively, his older philosophical and sociological fields of investigation in order to occupy that of the ordinary novelist. Usually such a course is adopted by a thinker like Dr. Barry with some other end in view than merely to amuse the public. The "novel with a purpose" should be the natural refuge of a thoughtful writer who has found that in no other way may he hope successfully to expound his theories; who has "piped where none would dance." The reader will take up *Arden Massiter* with such a thought in mind, and will, indeed, find in the second chapter of the volume an apparent confirmation of his thought in the impassioned appeal made by the hero to the large wisdom and deep sympathy of Cardinal Ligario.

This blast of the Social Reformer should serve as the keynote of the succeeding drama. As a matter of simple fact, however, the whole volume merely narrates the personal experiences of the hero—thrilling ones, surely, and vividly sketched withal—and the supposed keynote serves merely as a prelude to an incident which becomes the real basis of the plot. In the development of this plot many situations occur which have a sociological value and importance. They do not, however, form any apparent elements in a plea or argument or "gospel" of the author; upon them no conclusion is based, no theory rests, no healing salve or panacea is tenderly spread. One rises from a reading of the volume with a ready verdict upon its interesting quality—a quality shared, it must be confessed, by a dozen "books of the year;" but one may be pardoned if he hesitate long before passing an equally pronounced verdict upon its "purpose," or if he confess to an inability to gather from its pages any clear evidence of a "purpose." The novel is a sketch of some phases of Italian life; and, like all sketchy performances, is just as apt to leave in the mind a one-sided and incorrect view of Italian life, as it is to inculcate a just appreciation. We should add that the hero is an Englishman, another *Jack Harkaway Among the Brigands*, and, like Jack, achieves such highly improbable victories against Italian "odds" as only an "Anglo-Saxon" hero, be he English or American, dare be credited with by a novelist who appeals to an "Anglo-Saxon" reading public. We should also add that the hero is a Protestant, whose high moral character is but a counterpart of his splendid physical prowess. Against the shining background of that delicate sense of honor, and that arrow-like rectitude of purpose, and, possibly more than all, that trait in an Englishman's mental make-up which is the fiction dearest to the novelist, and is the *passe-partout* of his "situations," and is, in brief, the infallible ear-mark of his hero—the invincible truthfulness, namely, so beautifully characteristic of the Anglo-Saxon; against a background illumined by a combination of such splendors, the reader perceives with greater readiness the subtleties, cowardice, and superstition,—the well-known "properties" of the stage novelist,—of the Italian character. The simple word of an Englishman is confessed by one of the Italians in the book to be of more value than a solemn oath upon the lips of an Italian. Somehow we feel aggrieved at this perpetual veracity of the typical hero of our novels, and we could have wished that Dr. Barry had varied the type just a trifle. But while criticising we must be just, and should remember that it is not possible for the leopard to change his spots, nor our stage-hero his prime qualifica-

tion of veracity. What else could Dr. Barry do with a Protestant Englishman as hero, especially when the *locale* chosen is Italy?

H. T. H.

THE GOSPEL STORY. By B. F. C. Costelloe, M.A. With Illustrations. St. Louis, Mo.: B. Herder. 1900. Pp. xii—435.

THE CHURCH OF CHRIST THE SAME FOREVER. By D. McErlane, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. 163.

English-speaking Catholics have already a number of books on the life of our Lord. Coleridge, Fouard, Didon, Maas—the works of these authors have each their well-known appositeness to a purpose and a want. But a simple yet graphic story of those wonderful years which made the turning-point of human history, a story in which the Gospel narrative shall be set in a form to win and hold the child's mind, and at the same time lose none of its power and truth, was still needed. Such a Gospel story for Catholic homes has been written by Mr. Costelloe. The work of a devout and cultured layman, "it had its origin in the attempt of the writer to tell the chief incidents of the Gospels to his children in an intelligible form." Although it has not outgrown this original adaptation, it will be read with interest and profit by children of the largest growth. A few sentences taken at random will serve to illustrate the style in which the simple Gospel narrative is given a local coloring.

"Nazareth was but a mean little village, set on the slope of one of the mountains which lie between the Lake of Galilee and the sea. The hamlet itself is shut in, with only a little valley below it, in which is the spring that is still called 'the fountain of the Annunciation.' But from the hill-top above it you may see the blue waters of the Mediterranean, and the long ridge of Mount Carmel to the westward, and to the south the fertile plain of Esdraelon, and to the east, standing alone, the strange mass of Mount Tabor, and behind it the hills that bound the narrow bed of the Jordan. This country of Galilee was in old times, before the captivity, a part of the inheritance of the ten tribes of the Kingdom of Israel."

The effect of the word-pictures is additionally secured by a large number of fair engravings, and the whole is presented in a material setting that has just one flaw, the inappropriate binding.

The little book, *The Church of Christ the Same Forever*, is a collection of passages from the New Testament, in which the Apostolic Mission and powers and their endurance unto the end are declared and established. Some brief explanations are added to the text. The work will be especially serviceable for instructing converts.

LES ESCLAVES CHRÉTIENS, Depuis les Premiers Temps de l'Église jusqu'a la Fin de la Domination Romaine en Occident. Par Paul Allard. Ouvrage couronné par l'Académie Francaise. Troisième édition, revue et augmentée. Paris: Librairie Victor Lecoffre. 1900. Pp. xvi—492.

On subjects pertaining to the early life of the Church, M. Allard speaks with recognized authority. His History of the Persecutions, his Studies of Christianity and the Roman Empire, of Pagan Art, etc., have taken a place in the permanent literature of their respective subjects. The present work on slavery in the early ages of Christianity is a solid contribution both to history and to apologetics, to each of these branches separately, although the purpose is to indicate the service the former pays to the latter.

The work opens with a picture of Roman slavery. The frightful havoc wrought by slavery in the economic, social, and moral orders is depicted in colors vivid, yet none too strong for the awful reality. The work of Christianity in rooting out the evil, and at the same time healing the wounds it had caused, is next analyzed. The influence of the doctrine and the practice of Christian equality is powerfully set forth. The gradual but unmistakable action of Christian principles and customs in leavening civil society is described as resulting finally in the voluntary enfranchising of the slave.

The Church had a large share in bringing about this result, but the preparation was not her work alone. The new condition introduced into society after the final establishment of the barbarians was largely determinative in this direction, although to what degree it is impossible to estimate. Nevertheless, the transformation itself would have been impossible if, before the barbarian invasion, the Church had not freed the person of the slave by according to him his natural and legitimately acquired rights. Without this uplifting of the slave's personality through the Christian doctrine of the universal brotherhood of man, freedom from the bonds of mere slavish toiling would have been to little purpose.

The first edition of M. Allard's volume appeared in 1876. The present revision has called for no substantial changes or additions.

THE BLOOD OF THE LAMB. By Kenelm Digby Best, Priest of the Oratory of St. Philip Neri. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. xi—180.

SERMONS FOR EVERY SUNDAY IN THE YEAR. By the Rev. B. J. Raycroft, A.M. New York and Cincinnati: Fr. Pustet & Co. 1900. Pp. 351.

LECTURES TO MIXED CONGREGATIONS. By the Rev. F. G. Lentz. New York and San Francisco: Christian Press Association Pub. Co. Pp. 176.

THE QUESTION BOX; or, Answers to Objections Against the Catholic Church by non-Catholics at Missions. The Rev. F. G. Lentz. *The Same.* Pp. 245.

LECTURES FOR BOYS. By the Very Rev. Francis Cuthbert Doyle, O.S.B. Vol. II, pp. 414; Vol. III, pp. 509. London: R. & T. Washburne; New York: Benziger Brothers. 1900.

Some helps for preaching and spiritual reading. The first is a series of sermons on the Precious Blood. The opening discourse lays the foundation in Sacred Scripture and in the theology of our Lord's character as the Sacrificial Lamb. There is a sermon for each of the seven blood-sheddings, one on the Church as the Bride of the Lamb, another on the Friends of the Bridegroom, the Confraternity of the Precious Blood. The book closes with a discourse on the Supper of the Lamb. The author's name is sufficient guarantee for the solidity of the doctrine and the literary grace of these sermons. They contain helpful suggestions for discourses on our Lord's Passion, and as spiritual reading they will foster devotion to the Precious Blood.

Father Raycroft's sermons are short and practical, and full of suggestive material. Their style, however, is uneven, and at times strained. Written after delivery, they would have gained by another revision. Some expressions could have been bettered; for instance, "portals of poor human dust" (p. 6); "tears sparkling in crown" (p. 8); "belief of" for *in* (p. 55); "everywhere were" (p. 137); "strewn by" for *with* (*ib.*); "incompatible to" for *with* (p. 283). These and other such are small blemishes, the elimination of which would have made a good book better. One other suggestion for a future edition: the Catholic pastor should address his flock by some more apposite title than "My dear friends." A more frequent use of *we* instead of *you*, the preacher thus placing himself in the ranks, might be profitable unto humility and edification.

Father Lentz has been engaged for several years in giving missions to non-Catholics in the diocese of Peoria. The present series of

addresses has grown out of his work in that field. Bishop Spalding has aptly characterized them as "plain, honest talks to plain, honest people" (Pref.). Their earnestness and straightforwardness stand out markedly. There is no striving after effect, either in matter or in form, unless it be in the last address on Decoration Day. Apart from this, the lecturer speaks right out that which he does know and feel. He makes a liberal use of anecdote, and does not disdain a joke. The book will therefore prove interesting as well as instructive for non-Catholics. *The Question-Box* contains answers to those objections and difficulties that live in the non-Catholic mind and seem never to die, no matter how often they are beheaded. The answers are succinctly and methodically put, and make a ready-to-hand instructor for the Catholic as well as the non-Catholic,—one which the clergy should circulate by thousands. This is feasible since the price of the unbound book is insignificant. The volume is well made up in respect to paper and press-work, although we are sorry that we cannot say the same of the preceding book. It is a pity that a few cents more were not put into its material.

It is seldom that boys are provided with such stately volumes of lectures as those sent forth by Canon Doyle. It is too much to expect the boys themselves to pore with intense avidity over these pages, howsoever pleasing they are to the book-lover's eye. To the directors, however, of boys, whether priests in the ministry or professors and religious in colleges, these volumes will be helpful. The matter covered embraces a very large repertoire of doctrinal and moral subjects. The third volume, the second of the two at hand, will be found especially interesting and suggestive, by reason of the complete course of lectures it contains on the Church's liturgy. This is a subject not too frequently explained to the faithful, and Canon Doyle has done wisely in developing it for the benefit of our youth, on whom it cannot fail to have a permanent educating influence.

THE PERFECT RELIGIOUS. For the use of confessors in convents, the inmates of convents, and those who aspire to the religious life. Instructions of Monseigneur D'Orleans de la Motte, Bishop of Amiens. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 242.

MEDITATIONS FOR RETREATS. Taken from the writings of St. Francis de Sales. Arranged by St. Jane Frances Fremiot de Chantal. From the French by a Visitandine of Baltimore. *The Same.* 1900. Pp. 202.

THE FOUR LAST THINGS. Death, Judgment, Hell, and Heaven. By Father Martin von Cochem, O.S.F.C. *The Same.* 1900. Pp. 223.

THE MORROW OF LIFE. From the French of the Abbé Henry Bolo. *The Same.* 1899. Pp. 253.

LA PAUVRETÉ, Sa Mission dans l'Église et dans le Monde. Par le R. P. Exupere de Prats-de-Mollo, Capucin. Troisième édition. Tournai: H. & L. Casterman. Pp. 406.

THE PRUDENT CHRISTIAN; or, Considerations on the Importance and Happiness of Attending to the Care of Our Salvation. By the Rev. J. Fletcher, D.D. Revised by the Very Rev. P. A. Sheehan, P.P. Dublin: James Duffy & Co., Ltd. 1900. Pp. iv—298.

A MONTH'S MEDITATIONS. By Cardinal Wiseman, First Archbishop of Westminster. London: Burns & Oates, Ltd.; New York: Benziger Brothers. 1900. Pp. 222.

LA PIÉTÉ ECLAIRÉE PAR LA FOI; ou, Exposition de la Doctrine Chrétienne. Par le R. P. Pierre Cotel, S.J. Nouvelle édition. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 427.

L'EUCHARISTIE. Extrait de Bossuet. Nouvelle edition, par le R. P. Libercier, O.P. Paris: *La même librairie.* 1900. Pp. 214–105.

À L'ÉCOLE DE JÉSUS. F. de Lamennais. Nouvelle édition, par le R. P. Libercier, O.P. *La même librairie.* 1900. Pp. 264–105.

The first two titles represent useful books for religious women. The first, written by a holy French bishop towards the close of the last century, describes the general virtues and employments of convent life, and the special characteristics and virtues of a perfect religious. It contains also a practical examination of conscience for nuns and for those who desire to embrace the religious life; also some other devotional exercises.

Meditations that reflect the mind of St. Francis de Sales and the discernment of St. Jane Frances de Chantal cannot fail of being

helpful to souls consecrated to God in the religious state. The little book in which some of the spiritual treasures of these two great saints are presented is, in general appearance, a companion volume to the preceding. Both works are well translated.

Father Martin von Cochem, so called from his birthplace on the Moselle, near Trèves, has never been raised to the honors of the altar; but his life of apostolic labor in the Rhine provinces contains examples of heroic sanctity such as one reads in the histories of the saints. His character and virtues are reflected in his many works, which for almost two centuries have perpetuated the fruits of his apostolate in lower Germany. Of these works one of his biographers writes: "A simple, cordial style, perfect knowledge of the human heart, serene faith, liveliness and clarity of exposition, joined to great theological exactness, render the reading of the works of Father Martin as attractive as it is instructive." His *Life of Christ* and his *Explanation of the Holy Sacrifice* have been translated into English, the latter work by Bishop Maes. The small volume here presented, on the *Four Last Things*, is the third to find its way into our language. The translation is well made, though by whom is not mentioned. Someone has taken exception to the fact that the author has given twice as much space to his chapters on Hell as is devoted to those on Heaven. Probably the long experience of the saintly missionary taught him the double need in his day of teaching the lessons of holy fear that underlie wisdom; and it may be that the need is not diminished at the present time.

Between Father Cochem's booklet and that by the Abbé Bolo there is a great difference, although both have in a measure a subject in common. It is the difference between the German and the French in temperament and character, and therefore in thought and expression. *The Morrow of Life* treats of Mourning for the Dead, the Roll-Call of the Souls, the Survival of Works, Mercy, Purgatory, *Pulvis es*, Burning of the Dead, and the Resurrection of the Body. These are the titles of the chapters, and some of them suggest the spirit of their treatment,—that originality of view, subtle spirituality, delicacy of feeling, that peculiar *esprit*, for which we have no name but that it is French. The author uses Sacred Scripture abundantly and with telling effect. The chapter on Mercy is an earnest plea against the view that the majority of human souls are lost. The chapter on Burning the Dead is a strong protest against cremation. The translation retains, as far as English can, the French *elan*. The expression, however, "much regretted life" (p. 198), is not happy.

"The poor you have always with you." Our Lord in this expressed at once a fact, a necessity, and a prophecy. The character of the fact, the basis of its necessity, the infallibility of its fulfilment are studied in the volume on *Poverty, its Mission in the Church and in the World.* Divine mercy has made expiation the inevitable condition and law of man's salvation. Expiation must be correlative to the crimes by which it is necessitated. Pride must be punished by subjection; sensuality by physical pain; avarice by poverty. To pamper the *auri sacra fames* means misery for the individual and for society. These primary ethical truths underlie the work at hand. The moral necessity of poverty in the world and in the Church are proved, and their estimate and resultants in the two kingdoms measured. It is a keen study, moral, religious, and social, of a phenomenon universal in time and space, that baffles the mind and eludes the remedies of economists, one that yields its mysteriousness only in the light of principles such as are unfolded in the present volume. The book is written with heart and head; it is clear, convincing and inspiring.

Fletcher's *Prudent Christian* needs no recommendation. It is one of the classics of ascetical literature. The present edition appears in a neat dress and convenient form. The name of Father Sheehan on the title-page is ample guarantee for the revision.

Cardinal Wiseman's *Meditations* are brought out in a form that allures one to read and to linger over the pages. There are thirty-one meditations, each divided into three points, the last point summing up the fruit in affections and resolutions. Their style and development adapt them for spiritual reading as well as for the exercise of meditation.

Piety Illumined by Faith is a theology for mind and heart. The work addresses itself to the educated laity, though it will serve the priest in preparing his instructions. It contains a detailed exposition of the Creed; of grace, the Sacraments and prayer; of the Commandments and the theological virtues; besides a number of other practical subjects connected with the spiritual life.

The last two are tiny books of devotion. The most substantial, most graceful, and the most elevated thoughts of Bossuet are extracted from his meditations on the Gospel and cast in a dainty mould, small enough to fit a small pocket, yet printed in large, clear letterpress, on good paper. A companion booklet in shape and dress is De Lamennais' *Child's Guide*, the original title, now *à l'École de Jésus.* The matter takes the form of a dialogue between master and pupil, re-

flecting on the one side the love and tenderness of our Lord, and on the other the candor and lowliness of a child soul that earnestly longs for perfection. The best side of De Lamennais is in the book—his mind and heart before the fall. Though suited for children, it will profit their elders. Both these wee volumes have appendices which adapt them for use as prayer-books.

CATHOLIC TRUTH SOCIETY PUBLICATIONS.

It is always a delight to take up the publications of the C. T. S. Be they on philosophy, science, history, doctrine, or devotion, one is sure to be repaid for the reading, both in one's own edification and in the knowledge of certain helps whereby others, within or without the Church, may be enlightened. In the short list here at hand, we have, first, *A Bird's-Eye View of Church History*, pp. 86, in which a marvellous number of figures,—events and persons,—are grouped together, yet so that all stand out clearly and distinctly in their individuality, and at the same time so arranged as to present the unity of design and providential execution in the entire life of the Church. Next comes the story of *St. Dominic*, by the Rev. A. Tickell, O.P., pp. 56. The times, the life and labors of the great mediæval saint are interestingly described in the form of a lecture, arranged so as to be illustrated by the magic lantern. A goodly number of similarly illustrated lectures are published by the Society. Then there is the interesting historical sketch of *Luther and Tetzel*, by the Rev. Sydney Smith, S.J., pp. 31, a succinct, yet graphic narrative of some events that preceded the Reformation. Catholic and non-Catholic can learn much from this pamphlet on the Church's doctrine of Indulgences. The author is far from hiding the abuses the indulgence-preachers made of their high mission.

A Scotch Presbyterian, troubled with religious difficulties, is said, once upon a time, to have gone for advice to a Catholic priest. He desired to know what would be his position if he entered the Church. "Among us," he said, "I know exactly what the status and rights of the laity are, and I should like to know what is the exact position of a layman in the Church of Rome." "Your question," replied the priest, "is easily answered. The position of a layman in the Church of Rome is two-fold: he kneels before the altar,—that's one position; and he sits before the pulpit,—and that's the other; and there is no other possible position." In the small pamphlet on *The Layman in the Pre-Reformation Parish*, by Dom Gasquet, O.S.B., pp. 24, the writer quotes the preceding suggestive anecdote, and goes on to

show from documentary evidence how manifold were the positions of the Catholic layman in the mediæval parish. The author is no mere *laudator temporis acti;* but one cannot read his story without wishing that the energy of laymen was more extensively and intensively felt in the parish of to-day. In the same brochure Dr. Barry pleads in his own cogent and graceful style for the larger exercise of the *Lay Apostolate.*

Amongst the devotional tracts are: an excerpt on the *Blessed Eucharist*, from Bishop Challoner's "Catholic Christian Instructor;" Savonarola's explanation of the *Our Father* and the *Hail Mary*, and a penny pamphlet containing some sensible prayers based on the *Anima Christi.*

In connection with these useful and edifying booklets, we might recommend here a wee brochure published by the *Ave Maria*, entitled *Helpful Thoughts.* The thoughts are gems from many caskets. They relate to God and Eternity; to Self and Duty; to Neighbor and Charity; to Religion and Morality; to Death and Piety. Here is one picked up at random: "Truth which is not charitable springs from a charity which is not true." (St. Francis de Sales.) This is helpful.

THE PASSION PLAY OF OBER-AMMERGAU. The Great Atonement of Golgotha. The complete text, translated for the first time from the German in 1881. By Mary Frances Drew. With the addition of Choruses in Rhyme and Rhythm, in accordance with the Original, as sung in 1890. London: Burns & Oates, Ltd.; New York: Benziger Brothers. 1900. Pp. xiv—132.

The tide of travel has already set in towards the little village in the Bavarian Alps where the wonderful drama of the Passion is being enacted this summer. Two performances were given in May. There will be six more during June, July, and September, and seven in August. To those who have in prospect the happiness of a pilgrimage to Ober-Ammergau, this translation of the Passion Play will be welcome, especially if they have not a mastery of the German language. The stay-at-homes will profit by acquaintance with the text of the drama. The attractiveness of the translation, it will be noted, has been in no small measure enhanced by the rendering of the prologues into rhymed verse.

THESAURUS PHILOSOPHIAE THOMISTICAE seu Selecti Textus Philosophici ex S. Thomae Aquinatis Operibus deprompti, et secundum Ordinem in scholis hodie usurpatum dispositi. Cura et studio G. Bulliat, S.S. Neo-Eboraci: Fr. Pustet et Soc. Nannetis apud Lanoe Mazeau. 1899. Pp. 704. Pretium, $3.00.

The title of this work is sufficiently descriptive of the contents. Extracts are selected from the *Opera omnia* of St. Thomas, and arranged according to the order of the course in philosophy commonly followed in Catholic universities and ecclesiastical seminaries. The volume is therefore a compendium of philosophy in the *ipsissima verba* of the Angelic Doctor. Something similar has long been in the hands of at least professors of scholastic philosophy, the *Summa Philosophica* arranged by Alamanno. The present work, being more compendious, is better adapted to the needs of students. Its usefulness for them is obvious.

MISSA IN HONOREM B. CANISII. Ad Duas Voces Inaequales, Comitante Organo vel Harmonio. L. Bonvin, S.J. Op. 26. Regensburg: Feuchtinger & Gleichauf.

This Mass observes all the liturgical proprieties. The very full harmony of the accompaniment makes up for the sense of jejuneness inseparable from two-part Masses, although the composer in this Mass has endeavored, by contrary motion, occasional solo parts, and other Cecilian devices, to render the voices more satisfactory than is usually the case. Although written for only two voices, the Mass is not an "easy" one, each voice-part moving independently, in suspensions frequently, and in melodic forms that are not easy to read, and are not likely to be learned "by ear," nor, even thus learned, likely to stay in the memory. H. T. H.

Recent Popular Books.[1]

ACTION AND THE WORD: Brander Matthews. $1.25.

The heroine, a woman whose sole desire is to be innocently admired, happens, at one point in her married life, to find private theatricals the best means to that end. Her friends, her rivals, and even her husband, suppose her enamored of the stage itself; and her final decision to refuse an offer to become a real actress astonishes all of them. From first to last, her true motives are hidden from every other character, excepting the clever actress who destroys her momentary fancy for the theatrical life by showing her its petty discomforts.

ALABASTER BOX: Sir Walter Besant. $1.50.

A gently-reared young man is suddenly informed by his father that the wealth which he will inherit was gathered by usury, and the story describes his groping after a method of making restitution and doing justice. Poverty in an English city, and the relations of the college-settlement and the poor, are the chief subjects, but the hero's dismayed bewilderment and perplexity, as he tries to revise all his views of himself and the world are vividly imagined, and the impossibility of concealing anything is convincingly demonstrated.

BURDEN OF CHRISTOPHER: Florence Converse. $1.25.

An attempt to conduct a shoe-factory on the co-operative plan is the subject. Both hero and heroine are of the modern Protestant type, deeply feeling all responsibilities, but too often defeated in efforts to bear them by the lack of any solid ground for reason or action. The hero betrays a trust in order to pay his men, and they alone, of all his friends, follow him to the grave. In spite of his final weakness, he is a fine fellow, and the pathos of his failure is described with much feeling.

CHRONIC LOAFER: Nelson Lloyd. $1.25.

The loafer's habitation is the grocery, where he distils his very mild wisdom with patient slowness. Accurate knowledge of any subject in the universe is not his, and columns would be necessary to correct the blunders which he can include in a paragraph; but there are those who like to read the opinions of such a being, especially when they are couched in careful bad spelling. The Pennsylvania loafer is differentiated from the New England variety by his apathy in regard to reading, and from the species found in secluded parts of the South by his acquaintance with railways and telegraphs. He is neither goodly nor attractive, but such as he are the real preceptors of youth in their districts.

DREAD AND FEAR OF KINGS: J. Breckenridge Ellis. $1.50.

The scene is the Court of Tiberius; the chief male character, a Greek, clever, cowardly, unprincipled, and fascinating,—a Greek as he was estimated by Romans. The heroine, a Jewess by birth, disfigures herself to evade the pursuit of the Emperor, and thereby loses the Greek's affection, and wins that of a brave Roman. The love of Phædrus and Julia Silia furnishes the secondary interest of the story, which describes manners and customs very well, laying less emphasis on unpleasant details than is customary with European authors, but using the Roman standard in judging conduct and character.

EMPRESS OCTAVIA: Wilhelm Walloth. Translated by Mary J. Safford. $1.50.

The fictitious personage introduced into the story of Nero's unhappy spouse, is a sculptor, whose artistic temperament blinds him to patent truths, and makes him the easy victim of every one who chooses to use him as a tool. In his stupidity, he furnishes Nero with an excuse for the predetermined murder of Octavia, and is an easy victim to those appointed to conduct him to his death. Nero and Petronius, Poppæa and Agrippina, are not shown in any novel light, and earlier writers have so minutely described the Rome of Nero that very little that is new remains to be gleaned by later authors. Like all the other novels dealing with Nero, this has some scenes, which, judging them by American standards, are unfit for young readers.

FEO: Max Pemberton. $1.50.

The heroine is a singer, whom the son of an Austrian archduke desires to marry, and the book describes the court schemes to estrange the lovers. It is melodramatic in the extreme.

GARDEN OF EDEN: Blanche Willis Howard. $1.50.

The author of this book is dead, and it is so unlike her stories published during her life, that it seems possible that it is issued from unedited manuscript. The heroine, while yet young, loves a married man, but wisely goes to Europe to separate herself

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

from him; passes through many adventures, some of which really befell Miss Howard, and then, her first lover being unaccountably silent, falls in love with a second married man, a wonderful physician, like the first. Revision would probably have fused these two men into one figure, and it is unlikely that any of the rhapsodies about the real innocence of unlawful love would have been permitted to stand. As an example of private experiment in a style found lucrative by many women, the book is interesting to all who knew its author, but as a story it is almost ludicrous.

HIS LORDSHIP'S LEOPARD: D. D. Wells. $1.50.

This amusing piece of extravagance relates the adventures of an English bishop, his scapegrace son, and a company of strolling actors, among them the "leopard," a lady who, by way of advertisement, has thirty times publicly repeated the wedding ceremony, her husband, each time, filling the part of bridegroom. The behavior and words of all the characters are those of good marionettes, and they are as laughter-compelling as the best of the species. The author indulges in some caustic and excellent comment on American popular behavior at the beginning of the Spanish war.

IMMORTAL GARLAND: Anna Robeson Brown.

Two of the four who run for the immortal garland win it, not without dust and heat, but blamelessly; the third wins it indeed, but it is blighted by a sin which ruins her life and that of the fourth runner. The world in which the action of the tale takes place accepts flagrant infractions of the Sixth Commandment with a sweet indifference, not yet a feature of American manners, although it is barely possible that, under conditions exactly similar, the same tolerance might be seen in real life. This makes the story unfit for the reading of unsophisticated youth, although its moral is obvious enough to the instructed. It is very well written, and it has a genuine plot.

INTEGRITY OF CHRISTIAN SCIENCE: Adeline D. T. Whitney. $1.00.

This is an effort to confute the mercenary folk calling themselves Christian Scientists, by exposing some of their most glaring inconsistencies, and, although it proceeds on lines anything but orthodox, it leaves very little of the Christian Science pretensions. No Catholic should need the book at all, but it might be recommended to such Protestants as would not accept Catholic views on the questions involved.

JIMMYJOHN BOSS: Owen Wistar. $1.50.

The eight short stories composing this volume are devoted to the glorification of the governing man, the man who masters his workmen, his soldiers, his subordinates of any species, and makes them his tools. They are well told, and are amusing, provided the reader is beyond shocking by profanity often hinted and sometimes frankly expressed.

LAST LADY OF MULBERRY: Henry Wilton Thomas. $1.00.

The characters are well-to-do Italians living in the Italian quarter of New York, and the story relates the efforts of a certain severe dame to preserve her brother from the wiles of spinsters anxious to espouse him and his pocket-book. She succeeds in rescuing him from the snare of a mercenary actress, but the chief result of her plans is the marriage of his nephew and hers to a penniless but pretty girl, whom she has especially imported for a sister-in-law.

LOVE IN A CLOUD: Arlo Bates. $1.50.

"A Comedy in Filigree" is the author's second title for this story, which reveals the gossips of Boston in the act of discussing an anonymous novel, and conjecturing its possible author. The company of characters is rather large, but their definition is perfect, and their evolutions are managed with practised skill. The two pairs of lovers; the flirting widow; the rich, pugnacious spinster; the unscrupulous heroine of many divorces; the titled adventurer; the well-bred men and women of good society, including some heretofore introduced in other Boston stories, play out the play well.

MANIFEST DESTINY: Julia Magruder. $1.25.

The heroine, audaciously calling upon the uncle of her betrothed in the hope of persuading him to consent to their marriage, unintentionally captivates him, and by means of a false statement in regard to her lover's faithfulness, he obtains her hand himself. Dying not long after their marriage, he leaves a will, insulting her by its provisions. She discovers the deceit practised upon her, and when the ill-treated nephew reappears, she instantly decides to marry him. The exquisite good taste of the arrangement is obvious, to say nothing of the economy in marking-ink and visiting cards, for the nephew inherits the uncle's title.

MASTER OF CRAFT: W. W. Jacobs.

A broad farce, in which the principal actor is a master-mariner in a quadruple state of betrothal, and unhappily liable to attack at any moment from four fair and anything but inexpressive ladies. In the end he is left unwedded, and wildly wrathful besides, but everyone else is happy, including the reader.

MISSISSIPPI VALLEY IN THE CIVIL WAR: John Fiske. $2.00.

Although this book nominally treats but a part of the Civil War, its author's knowledge of the subject and his ability in presenting it are such that he makes the general history of the contest perfectly plain, and enables the reader to bring his various items of detailed knowledge into orderly relations. The volume has both index and elaborate table of contents, and is illustrated by many maps and plans by the

author; and having been originally cast in the form of lectures which have stood the test of frequent delivery, its accuracy may be taken for granted. Although not written especially for the young, it is well fitted for use in schools in which children are taught to read, but those institutions are rare.

MONEY SENSE: Mrs. Stannard ("John Strange Winter"). $1.25.

The heroine, afflicted with an intolerable mother, seeks relief in an independent life; but, lacking any talent, deems it necessary to marry in order to have her debts paid. Her husband, a Hebrew, in time wearies of her selfishness, and she resorts to the divorce courts in order to marry a baronet of some artistic eminence. He, after a brief experience of her little ways, advertises that he will not pay her debts, and she inclines to console herself with stimulants. The author chooses to allow the heroine to discuss her private matrimonial affairs with indecent frankness.

MONK AND THE DANCER: Arthur Cosslett Smith. $1.50.

The monk, the son of a French count, first a colonel, afterwards abbot at Staouëli Algeria, flees from the abbey to which his father brought him a few weeks after his birth, and follows a dancer, the first handsome woman whom he has ever seen. She escapes from him in Venice, but he pursues her to Paris, sees her for one moment on the stage, and returns in time to prevent his father from resigning his post in order to search for him. The monks, one and all, are creatures of fancy, described with entire lack of sympathy. Five other stories are included in the volume, and are much better than the first, two being agreeably humorous, two pathetic, and one fantastic; but they deal with the laity, and with a married bishop of the Anglican faith, and do not overtax the author's knowledge.

PHILIP WINWOOD: Robert Neilson Stephens. $1.50.

This story of the Revolution divides the reader's sympathies between the loyal narrator and the revolutionary hero, comrades in boyhood, foemen in the war, and again dear friends at its close. The heroine is a wilful maid and a wilful wife, and her adventures are many, and add Sheridan's name to the brilliant list of real persons appearing in the story. The book is well constructed, and is written in excellent eighteenth-century style.

RUDYARD KIPLING: Richard Le Gallienne. $1.25.

This purports to be a criticism, but it is rather a frank statement of its author's likes and dislikes, with very little criticism and much affectation. It is unnecessary to any reader of Mr. Kipling, but Mr. Le Gallienne's own admirers will find him at his best in its pages, far more manly and much less perverse than is his custom.

STRENGTH OF GIDEON: Paul Laurence Dunbar. $1.25.

Twenty short stories of negroes before and since the abolition of slavery. Although occasionally marred by a touch of self-consciousness, they are wonderfully impartial, not sparing the negro's faults, but free from the smallest subservient touch when treating the white man.

SUNDAY AFTERNOONS FOR THE CHILDREN: E. Frances Soule. $0.75.

Dull plans for amusing and instructing the children of dull parents. It seems incredible that any one sufficiently learned to read it could possibly need it; but it is highly commended by Protestants. It is sold in the secular shops, and is, therefore, mentioned here.

TALES FOR CHRISTMAS AND OTHER SEASONS: François Coppée. Translated by Myrta Leonora Jones. $1.00.

Three of the four Christmas stories are purely original, and all are very well told. The fourth is written in the spirit of a French Dickens. The other tales are equally ingenious, and all abound in delicate literary touches. They are prefaced by what the author calls the first chapter of his memoirs, a frankly egotistical account of his ancestors, with conjectures as to the source of certain of his traits of character. The stories are not written for children.

THREE MEN ON WHEELS: Jerome K. Jerome. $1.50.

The author's humor is of the three-decker species, which it costs a watch to steer and a week to shorten sail; but if one have absolutely nothing to do, its manœuvres may be worth watching. The jokes on matrimonial squabbles are well seasoned, having figured in almanacs and newspapers for immemorial years.

TOOMEY AND OTHERS: Robert Shackleton. $0.75.

A small collection of magazine stories, political and domestic, written with pleasant humor. They are interesting to those who desire to know New York thoroughly, for they faithfully describe certain phases of its life.

UNLEAVENED BREAD: Robert Grant. $1.50.

This volume is a cruelly accurate study of that type of ill-bred, little-learned woman, who misnames her foolish discontent ambition, and ceaselessly strives to gratify her vanity by pushing herself into association with her betters. With her "broad," "liberal," "progressive," and "American" are adjectives applied without discrimination to any cause or person approved by her, and especially to herself, and all hindrances in her course are "narrow," "illiberal," and "un-American," especially when they take the form of self-respecting social superiors. This particular woman marries thrice, always from interested motives; divorces one husband, nominally because he has sinned, really because she finds him an obstacle in her upward path; works a second into his grave, and regards her third as worthy of her when he becomes a United States senator. She is not an edifying object of contemplation, in reality or in fiction, but this accurate dissection of her may console the scores of quiet, good women, whom such as she invariably trample down as they "progress."

Books Received.

ECCLESIASTICAL DICTIONARY. Containing, in concise form, Information upon Ecclesiastical, Biblical, Archæological, and Historical Subjects. By the Rev. John Thein, Priest of the Diocese of Cleveland. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. iv—749. Price, $5.00.

A HOSTAGE OF WAR. By Mary G. Bonsteel. PANCHO AND PANCHITA. A Tale of the Southwest. By Mary E. Mannix. FRED'S LITTLE DAUGHTER. By Sara Trainer Smith. *The Same.* 1900. Price, 40 cents each.

APPARITIONS ET GUERISONS DE LOURDES. Lectures pour le mois de Marie, par un Prêtre du Clergé de Paris. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. vii—387. Prix, 2 fr. 45.

NOTRE-DAME DE BON-SECOURS à Montréal. Le Culte de la Vierge Marie en Amérique. Par l'abbé J. M. Leleu. Première Série. Montréal: Cadieux et Derome. 1900. Pp. xxxii—152.

GIOVANNI BAPTISTA DE ROSSI (1822–1894), Founder of the Science of Christian Archæology. By the Very Rev. T. J. Shahan, D D., Catholic University of America. New York: Cathedral Library Association. 1900. Pp. 78. Price, 20 cents.

SAINT JEROME. *The Saints.* By Father Largent. Translated by Hester Davenport. With a Preface by George Tyrrell, S.J.—London: Duckworth & Co.; New York: Benziger Brothers. 1900. Pp. x—196. Price, $1.00.

A LIST OF THE CATHOLIC BOOKS in the Pratt Free Library. Compiled by the Rev. John F. O'Donovan, S.J. Unofficial Catalogue. Price, 20 cents.

MONOPOLIES AND TRUSTS. (The Citizen's Library.) By Richard T. Ely, Ph.D., LL.D. New York: The Macmillan Company. 1900. Pp. 278. Price, $1.50.

JACK HILDRETH ON THE NILE. Adapted from the original of C. May, by Marion Ames Taggart. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 250. Price, 85 cents.

THE HEIRESS OF CRONENSTEIN. By the Countess Hahn-Hahn. Adapted from the German by Mary H. Allies. *The Same.* 1900. Pp. 223. Price, $2.25.

SERMONS ON THE BLESSED SACRAMENT, and especially for the Forty Hours' Adoration. From the German of the Rev. J. B. Scheurer, D.D. Edited by the Rev. F. X. Lasance. *The Same.* 1900. Pp. 351. Price, $1.25.

ST. BRENDAN THE VOYAGER. In Story and Legend. By the Rev. Denis O'Donoghue, M.R.I.A., P.P., Ardfert. Second edition. Dublin: Browne & Nolan, Ltd. 1895. Pp. xxviii—398. Price, 5s.

AVERTISSEMENTS DE LA PROVIDENCE DANS LES CALAMITÉS PUBLIQUES. Saint Alphonse de Liguori. Nouvelle édition. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 208. Prix, 0 fr. 60.

THE MORALS OF SUICIDE. By the Rev. J. Gurnhill, B. A. London, New York and Bombay: Longmans, Green & Co. 1900. Pp. x—227. Price, $1.75.

THE BIBLE AND ITS INTERPRETER. By the Rev. P. H. Casey, S.J. Philadelphia: John Jos. McVey. 1900. Pp. 94.

THE PEOPLE OF OUR PARISH. Being Chronicle and Comment of Katharine Fitzgerald, Pew-Holder in the Church of St. Paul the Apostle. Edited by Lelia Hardin Bugg. Boston: Marlier, Callanan & Company. 1900. Pp. vi—254. Price, $1.00.

THE PASSION PLAY OF OBER-AMMERGAU. The Great Atonement at Golgotha. The complete text, translated for the first time from the German in 1881. By Mary Frances Drew. With the addition of the choruses in rhyme and rhythm, in accordance with the original, as sung in 1890. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. xiv—132. Price, 50 cents.

JESUS CHRIST: A SCRIPTURAL STUDY. By the Rev. James H. O'Donnell, Watertown, Conn. Boston: The Hurd & Everts Co. Pp. 57.

POURQUOI JE ME SUIS FAIT CONGRÉGANISTE? Confession et Communion. Réponses à quelques difficultés des Catholiques. Par le R. P. Ed. Hamon, S.J. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 237. Prix, 2 francs.

THE PRUDENT CHRISTIAN; or, Considerations on the Importance and Happiness of Attending to the Care of Our Salvation. By the

Rev. J. Fletcher, D.D. Revised by the Very Rev. P. A. Sheehan, P.P. Dublin: James Duffy & Co. 1900. Pp. 298. Price, 1s. 6d.

THE STATIONS OF THE CROSS. According to the method of St. Alphonsus Liguori, the method of St. Francis of Assisi, and the Eucharistic method. With the *Stabat Mater* in Latin and English. Illustrated. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 149.

PAULINE ARCHER. By Anna T. Sadlier. Pp. 167. AN EVERY-DAY GIRL. By Mary Catherine Crowley. Pp. 189. JACK-O'-LANTERN. By Mary T. Waggaman. Pp. 164. New York: Benziger Brothers. 1900. Price, 40 cents each.

DANIEL O'CONNELL: SA VIE, SON ŒUVRE. Ouvrage couronné par l'Académie Française. Par M. L. Nemours Godré. Seconde édition. Paris: Librairie Victor Lecoffre. 1900. Pp. viii—396. Prix, 3 fr. 50.

LA PIÉTÉ ECLAIRÉE PAR LA FOI, ou Exposition de la Doctrine Chrétienne. Par le R. P. Pierre Cotel, S.J. Nouvelle édition. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 420. Prix, 3 fr. 45.

SAINT-GILDAS DE RUIS. Aperçus d'Histoire Monastique. Par M. Marius Sepet. *La même Librairie.* 1900. Pp. 416. Prix, 3 fr. 50.

LES SAINTS: ST. JEAN CHRYSOSTOME, par Aimé Puech; LE BIENHEUREUX RAYMOND LULLE, par Marius André; LA VENERABLE JEANNE D'ARC, par L. Petit de Julleville. Librairie Victor Lecoffre, rue Bonaparte, 90, Paris. 1900. Prix, 2 fr. par vol.

NOTES OF A MISSIONARY PRIEST IN THE ROCKY MOUNTAINS. Sketches. By the Rev. J. J. Gibbons. New York and San Francisco: Christian Press Association Pub. Co. Pp. 194. Price, 75 cents.

EIN NEUES EVANGELIENFRAGMENT. Von Adolf Jacoby. Mit vier Tafeln in Lichtdruck. Strassburg: Verlag von Karl J. Trübner. 1900. Pp. 55.

DIE LEHRE von der Gemeinschaft der Heiligen im christl. Alterthum. Eine dogmengeschichtliche Studie von J. P. Kirsch. Mainz: Verlag von Franz Kirchheim. 1900. Pp. vii—230.

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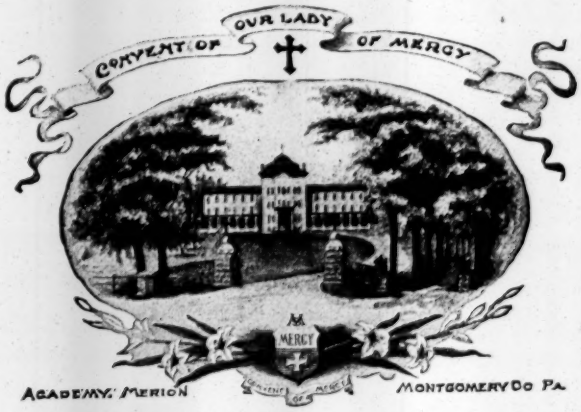

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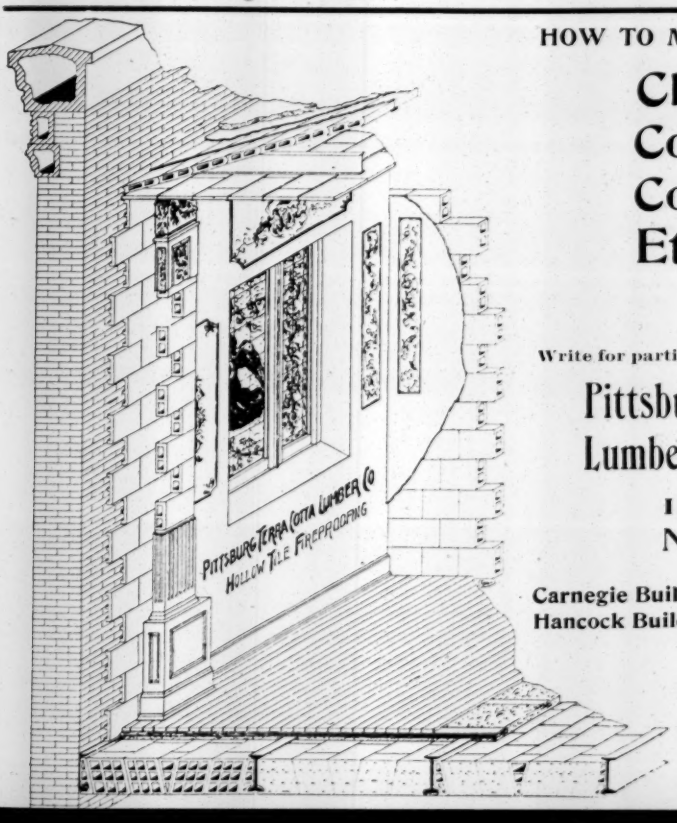

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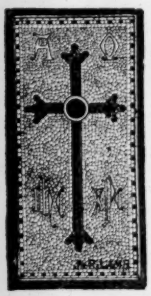

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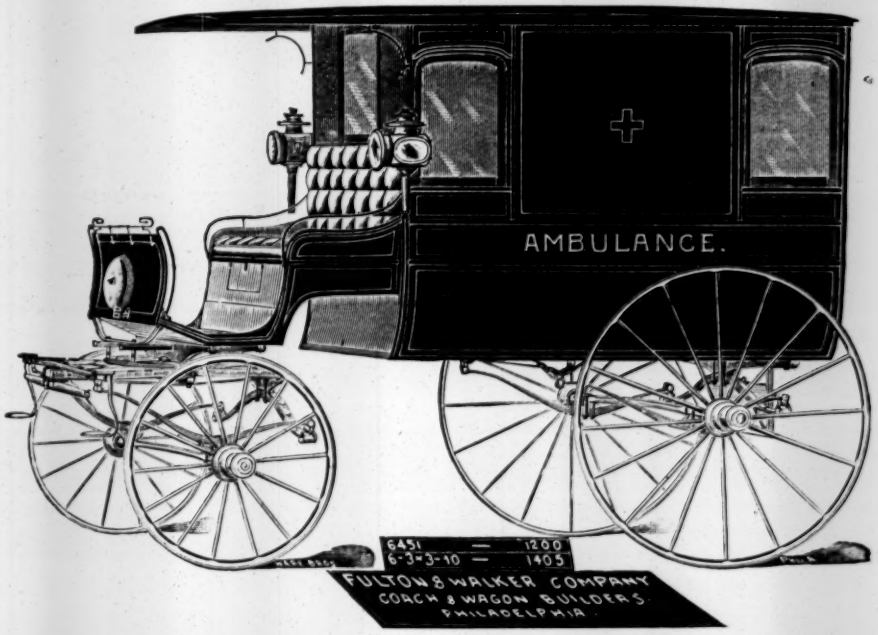

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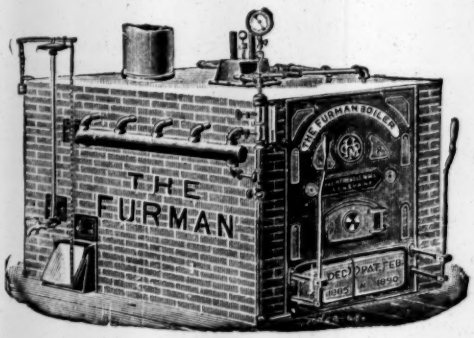

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